# Lectures of I. B.

vpon the xii. Articles of our Christian faith, briefely set forth for the comfort of the godly, and the better instruction of the simple and ignorant.

¶ *Also hereunto is annexed a* briefe and cleare Confession of the Christian faith, conteining an hundreth articles, according to the order of the Crœde of the Apostles. Written by that learned & godly martyr I. H. sometime Bishop of Glocester in his life time.

1. Pet. 3. vers. 15.

Be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you, with meeknesse and reuerence.

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BRITISH MUSEUM

# To the right honorable.

## Sir Francis Walsingham, Knight, principal Secretarie to her Maiestie, and one of her Highnesse most honorable priuie Counsell, Io. Ba. wisheth in this life the feare of God, and in the life to come, euerlasting rest with Iesus Christ.

COnsidering (right honorable) that diuers both of our countrymen, and others, haue very paynefully and fruitefully laboured, to set forth the exposition and meaning, both of the ten Commandements, & also of the Lordes prayer, and that in the English tongue: I thought good, not to meddle any further that waye, seeing so good an entrance was made vnto it: But neither seeing nor hearing of any that had giuen forth any sermons or lectures, vpon the articles of our Christian faith, a thing as necessarie as the other, I was the more emboldened to set this treatise forth, that the simple and ignorant, which can but only reade, and haue this benefite to profite themselues withall, might haue the true and playne meaning of euery article of their faith, as they haue the exposition of the Lordes prayer, and ten Commandements. For if this Creede, commonly called the Creede of the Apostles, shall onely be sayde without booke, and rehearsed of the people, without the meaning of it in more words: then they can not take such cõ-

fort out of theſe articles as were requiſite, becauſe they do not vnderſtande them. And ſo great and excellent myſteries lying hid, ſhal do no good, becauſe they are not opened and reuealed to the ſimpler ſort. The cauſe that moued me to preſent theſe my firſt fruits vnto your Honour, was, That partly you had heard them read vnto you, & your Honors accepting of them as fauoring the trueth ſhall incourage others to doe the like, and reade them more diligently. I haue not laboured to be curious in this matter, but ſo plaine as the weakeſt of capacitie might eaſely vnderſtande: for whoſe ſake, and not for the learned I was willing to publiſh this worke, according to that talent that the Lorde in mercy hath committed vnto me his ſeruant, for the building vp of his ſpirituall temple. I doubt not, but by the working of Gods holy ſpirit in you in reading of theſe articles nowe and then, your Honour, (being voyde of waightier matters and affayres, when leaſure ſhall ſerue,) you ſhall finde ſome comfort and conſolation in them. Although they be playne, yet are they true, & neede no eloquence to ſet them forth: for trueth ſeeketh no corners to hide her ſelfe in: Onely her feare is leaſt ſhe ſhould be hid. I graunt, it might ſeeme a needleſſe and fruitleſſe thing to write bookes and publiſhe them in theſe dayes, wherein are ſuch ſtore that nowe bookes lacke readers, rather then readers want bookes: but if a man conſider well with him ſelfe, he ſhall finde that a great many of them tende not ſo much to ſet forth godlines, as wantonnes: neither do they profit the Church and common wealth, but rather hurt and hinder it as much as in them lyeth, ſo that it had bene better

that a great many of them had bene suppressed and neuer bene written. They hurt many, for they leade yong men, (vnlesse Gods spirit guide them the better) to vtter destruction. These are not the bookes that teach young men, which are by nature wanton and wilde, and giuen to lustes, to refraine from libertie of the flesh: but rather giue them the bridle to these wanton lustes and appetites: and pitie it is they should bee suffered in a Christian cõmon wealth. These idle bookes teach not a man to amende and correct his wayes, but vtterly to peruert them. A young man therefore shall clense his wayes, not by these meanes, but by ruling himself according to the word of the Lord, as the Prophet Dauid hath forewarned, Psal. 119. so then although the store of bookes in our dayes is great, yet the number of them that encrease true godlinesse, is not so great, but that it may be augmẽted. And albeit some one booke please not euery man, yet another may, seeing there are diuers and diuers giftes giuen to edifie, that all men may be without excuse before the Lorde. If any find fault and say, This writer is too hard and hye for my capacity, he may haue an easier: if this man bee too eloquent and fine, he may haue another that is more simple and playne: for God be thanked, there is great varietye of giftes in the Church of Christ: and as it is in the body naturall of men that al members are not alike, nor haue the same function, yet all are necessary: and although the foote be not so excellent a member as the hand or the eye, yet for the vse of the body, it is as necessary & profitable: neither can the head say to the foote, I haue no neede of thee, but one

hath neede of the helpe of another for the maintenance of ỹ whole: So it is in ỹ myſtical body of ỹ Church, ſome haue more excellent giftes then others, and ſome may be likened to the head, ſome to the eye, and ſome to the hand: other of inferiour giftes to the foote and to the legge which yet ſurely can not be deſpiſed or lightly ſet by, conſidering the body can not want them: neither is this onely to be ſeene in the myſticall body of the Church, wherein ſome are paſtors, ſome doctors, ſome Deacons, and ſome haue the gift of eloquence, ſome of knowledge, ſome of vtterance, & ſome of tongues: But this may be perceiued in the body of the common wealth, wherein ſome are kinges and rulers, appoynted of God to bee heades ouer others, and ſome are crafteſmen, and artificers, ſome huſbandmen and plowmen farre inferiour to the other, and yet notwithſtanding, as neceſſary is the poore labouring man for the ciuil body, as is the magiſtrate and ſuperiour: for if all ſhould rule, who ſhoulde obey: if all againe ſhould obey, who ſhould rule or gouerne? but nowe the Lorde hath ſo tempered and diſpoſed theſe thinges in his infinite wiſedome, that there ſhould be no diſorder, and that euery one ſhould be indetted and bounde to another: that ſo, loue and vnity might be kept and maynteyned in al. For no one man hath all giftes giuen vnto him, that hee might ſtande in neede of his neighbour, and loue him the better, hauing that gift which hee ſeeth him ſelfe to be deſtitute of. Thus, being willing to performe all the duties of a faithfull miniſter of Ieſus Chriſt vnto your honour, I leaue to trouble you any furthet from other affayres of your

Prince

Prince and countrey, beſeeching the Almightie to increaſe his gratious giftes in you, to the honour of his holy name, the profit of his Church, and the conſolation of your owne ſoule in the ende. Which he graunt vnto your honour for his Chriſtes ſake. Amen. 1579.

*Your honours in the Lorde Ieſus, moſt humble to commande,*

Iohn Baker.



# To the Godly and Christian reader, grace and peace from God the father, and from our Lorde Iesus Christ. Amen.

I Haue for thy sake (gentle reader) set forth vnto thee briefly the meaning of al the articles of our Christian fayth, which are necessary to saluation: to this ende and purpose, that as thou hast in English an exposition vpon the ten commaundements of almighty God and the Lordes prayer, to knowe the better what they meane: so thou mightest haue likewise in thy mother tongue, some opening of these Christian articles, which being well applyed to thy owne conscience by a liuely fayth, thou shalt finde sweeter vnto thee then either hony, or the hony combe, & a treasure to bee preferred before much gold, yea the finest that may be. And because sermons are not so common in euery parish Church, as by the lawe of God, and the prince they should be: thou mayest therefore vse this booke priuately in thy house when thou shalt haue leasure, as vpon the Sundayes and holy dayes at after

after noone. The whole ſumme of thy faith is here ſet forth ſo plainely, that thou mayeſt eaſily vnderſtande it, if the Lorde ſhall giue his grace to thee, & open thine eyes to ſee: otherwiſe nothing can be eaſie to any man, but an open booke ſhalbe as ſealed vnto men, except the ſpirit reueale it vnto them, which he will doe, no doubt, if thou ſeeke it by humble and earneſt prayer to God, in his ſonnes name. For ſurely this is the cauſe, why many, reading the Scriptures vnderſtand them not, becauſe they come to them with vnprepared heartes, not ſubdued with humilitie, but preſuming with their naturall witte, to vnderſtand the myſteries in them conteined. But fleſh & blood doth not reueale theſe ſecret and hid thinges vnto vs. Other reade them without prayer, to vnderſtand them, other ſome reade them but to diſpute, and talke of them with the learned, and not to amende their liues, being detected by them, but onely to knowe them, and let the practiſe goe. But theſe men ſo doing, can not be bleſſed. Luke 11. cap. Wherfore dearely beloued Chriſtian, I exhort thee to reade the ſcriptures, and all other bookes, that tende to the declaration of the ſcriptures, with a ſingle eye, and penitent heart, not thinking or preſuming any thing of thy ſelfe, for the wind

bloweth

*bloweth where it listeth, as our sauiour sayth,* Iohn 3. *And these diuine thinges are most commonly had from the wise and men of vnderstanding, and opened by the spirit vnto litle babes. Matth. 11. that is to such as are humble in their owne conceyte, and in their owne eyes. For the holy Ghost sayth: Them that be meeke will hee guide in iudgement, and teach the humble his waye. Psal. 26. So then the humble shalbe exalted, and they all that exalt them selues shalbe brought lowe. Luk. 14. farewell (deare brother) and vse this booke, as it was meant, to thy good and comfort, which Iesus Christ graunt vnto thee. Amen.*

Thy louing Brother in the Lord,
alwayes to pray for thee. I. B.

# ¶ *Sermons vpon the Creede,*

## or xii. Articles of our Chri-*stian faith.*

I Beleeue in God the Father Almightie, maker of heauen and earth.

2 And in Iesus Christ his only Sonne our Lord, which was conceiued of the holy Ghost.

3 Borne of the Virgine Marie.

4 Suffered vnder Pontius Pilate, was crucified, dead and buryed, descended into hell.

5 The third day he rose againe from the dead.

6 He ascended into heauen, and sitteth on the right hande of God the father Almightie.

7 From thence shall he come to iudge the quicke and the dead.

8 I beleeue in the holy Ghost.

9 The holy Catholike Church, the cõmunion of Saintes.

10 The forgiuenesse of sinnes.

11 The resurrection of the body.

12 And the life euerlasting, Amen.

The

# The first Sermon vpon the first article, I beleue in God the father almightie, maker of heauen and earth.

BEfore we come to speake of the meaning of these wordes, it shall not be amisse to cõsider in a word or two, who made this Christian order and forme of our beliefe. The generall and common opinion receaued with the whole consent of the Church, is, that the xii. Apostles of our sauiour Iesus Christ, made this Creede, euery one an article, as a godly writer of our time, one Aretius in his booke of questions doeth shew. Therefore it is called the Apostles Creede. But whether it were they or no that made it, or any other, it is no great matter, seeing it is all the vndoubted trueth of Gods worde, & euery poynt of it agreeth with the rest of the holy scriptures written with the Spirit of Christ. We haue many bookes in the olde & new Testament, which are written for our consolation & comforte, and that by the finger of God, but yet we knowe not the names of those men that wrote

wrote them, as the booke of the Iudges, the booke of Kinges, and the Chronicles, and such like: and in the newe Testament the Epistle to the Ebrewes. These all are the holy worde of God, but yet we knowe not the authors of them. And it seemeth that the holy Ghost woulde haue their names suppressed and vnknowen, because we shoulde receiue all Scripture alike, and with the same authoritie which proceedeth from the mouth of God, making no differēce of persons, or choyse of men, when all is trueth that is written, and that we shoulde not consider so much, who speaketh or writeth a thing, as what is spoken & written vnto vs. Thus much for the writers of this worke. Nowe let vs consider the thing it selfe. This Creede hath foure partes, the first is of our faith, & belieke in God the Father, the first person in Trinitie: the seconde is of our trust and belieke in God the Sonne Iesus Christ our sauiour, the second person in Trinitie: the third is of our faith in the holy Ghost, the power of God, which is the thirde person in Trinitie: the fourth and last parte is of the holy and Vniuersall Church of Christ, and of those things that are to be beleued concerning the same,

which

which are contayned in the last three articles, which are annexed and ioyned vnto the Church, as The remission of sinnes, the resurrection of the bodie, and the life euerlasting. These are the benefites which followe the Church. This is the diuision of the Creede. Out of the first article we haue to note these two things: first that we must beleeue in God: secondly, what maner of God it is, in whome we doe beleeue. The meaning of these wordes is this, I the seruant and childe of God, I, I say, & not another for me, doe beleeue, hope and trust in one almighty, eternall & euerliuing God, which is not only a God of might vnto me, to be able to do all thinges, but a most mercifull father in Iesus Christ, most willing and ready to helpe me in al troubles and aduersities of this life, when I shall cry & call vnto him. First therefore we learne here to beleeue & trust in God only, and not in any creature whatsoeuer, for they cannot helpe vs, as Dauid sayeth in his Psalmes, Vaine is the helpe of man. It is thou that sauest me from mine aduersaries. And here note, that there is a great differēce betwene these three, to beleeue God, & to beleeue there is a God, & to beleeue in God, the deuils beleue

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the first & the second, that God is true of his word and promise, which is, to beleeue God, & they also beleeue there is one God and no moe, and tremble, as S. James the Apostle sayth, Chap. 2. 19. but they beleeue not the third, that is, in God, which is as much as to embrace & acknowledge him for our good God, and to sticke to him, and to his worde only. This is proper to the Elect & children of God, not to the deuils and reprobates, which doe not trust in him. For they lacke a true iustifying faith, which is defined to be a sure trust in the mercies of God & his promises, made vnto vs in Iesus Christ his Sonne, (by whom he hath adopted vs) that he wil be mercifull vnto vs, & forgiue vs all our sinnes. This is faith, & this is it that we must haue, when we say, I beleeue in God. For faith must looke vnto God, & not to any man or angel, or saint in heauen. Therefore Paul said to the iayler, asking howe he might be saued, when he had abused & cruelly handled the Apostles, Beleeue, saieth he, in the Lorde Iesus Christ, and thou shalt be saued. Surely he could not haue sayde, Beleeue in Christ, vnlesse he had bene very God: and marke howe he sayeth not, Beleeue Iesus Christ, but, Beleeue in the

Acts 16.

Lord

Lord Jesus, and thou shalt be saued, as it is sayde here in our Creede, I beleeue in God. This that we must beleeue in God, is warranted by our sauiour Christ, saying to his disciples, Beleeue in God, let not your heartes be troubled, Iohn 14. So that this doctrine to beleeue in God & in no other, is a doctrine of comfort to al the godly, and to settle their hearts that they be not troubled or caried away with vaine persuasions of men and of Angels, which Paul forbiddeth, Colos. 2. But here may a question be made, why we say not, as in the Lordes prayer in the plurall number, Our Father, and forgiue vs our trespasses: so here also in like sort, why say we not, We beleeue in God: First I answere, that is a prayer to God, & this is a confession of our faith. Then I say the case is not all one or alike. For I may pray for another man, and am commanded so to doe, because we are al members of the same body of Christ, so that my prayer may helpe and profit him. But I can not beleeue for another man, neither shal my faith and belieke profit another man, except he beleeue him selfe the promises of Christ: for euery man shall be saued by his owne faith, as ỹ Prophet Habakuk saith, Chap. 2. The

1. Tim. 2.

iust man shal liue by his own faith. And this notably confoundeth & reproueth that fond and false opinion of the papistes, which say that it is inough to beleeue generally as the church beleeueth, not knowing how or what to beleeue. This sentẽce also reproueth and conuinceth another heresie of theirs which say, that a man may be iustified by his owne workes. Here it is sayd, The iust shall liue by his faith, and not by his good workes or deedes. And when Habacuk saith, his faith, he meaneth not that faith is of our selues, but that faith which doth saue vs, is within vs in our hearts, & not without vs in other men, meaning neuertheless, that faith commeth from God aboue, and not of vs. As Iames chap. 1. And this doth teach vs to apply the mercies of God vnto our selues, saying, I beleeue as well as other men, ẏ God wil help me, & be my father. This is a great cõfort which the godly only haue, and not ẏ wicked, as Dauid saith, The Lorde is his Lorde as wel as he is a lord to other. Thus much on whõ we must beleeue, ẏ is, in God only. Now secõdly consider w̃ your selues in what maner of god you doe beleeue and trust: not in such a one as the Paynims did, that could not help them, as Iupiter, Apol-

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lo, Diana and such like, which did appoint a multitude of them to goueme and guyde the woꝛlde, because they thought that one was not able ynough of himselfe, and therefoꝛe made one foꝛ heauen, as Iupiter, another foꝛ the sea, as Neptune. One foꝛ hell as Pluto. One foꝛ the fire as Uulcan. Neither are wee taught here to beleeue in such a god as the wicked Israelites did, called Baal, which could not heare them when they cryed vnto him, as it is in the booke of the Kings, whō Elias repꝛoucth, 3. Kings. 18. Chap. Of such Idols and gods the Pꝛophet Dauid speaketh, and derideth them & their woꝛshippers, Psal. 115. Saying, they haue mouthes and speake not, eares and heare not, eyes & see not, noses and smell not, hands and handle not, feete and walke not, neither make they a sound with their throte. Neither haue we such pety gods of stone and wood, as the papists haue their Images. But our God in whō we do confesse that we beleeue, is such a one as is a father, foꝛ his goodnes and mercie: and almightie, foꝛ his strength and power. This doth Dauid meane, when hee doeth speake of his great God, and setteth him against al other false gods of the idolaters, saying, as for

our God, he is in heauē. As if he would say, he is a most mightie God, and doth whatsoeuer hee will, no man can hinder or let his power. This as it is a great comfort to all the godly, to haue such a God to ayde them at all neede, so it is a terror to the wicked to consider that they haue to doe with such a God as is omnipotent, able to beate them to peeces and powder, when they resist him. As hee did mightily destroy Pharao, so did hee wonderfully deliuer his people and children the Israelites out of his handes, from the read sea. So he declared him selfe an omnipotent father. We see then here as in other places, how God ioyneth his power and iustice to terrifie, and also his mercie and clemency to comfort. I say they are put both together, euen to terrifie the godly also, ỳ they should not commit sinne, but feare to offende such a mightie Father. So it is said in the beginning of our prayer, Our father, to comfort vs, but it is said also, in heauen, to magnifie his power & greatnes ouer al things. Likewise in the giuing of ỳ Law it is saide, Heare O Israel, I am ỳ Lorde, great & terrible, no doubt, to put thē in mind to feare him reuerently, and not to presume vpon him. But yet he addeth comfort afterward,

wards, saying, Thy God, to deliuer thee hereafter, which hath bene thy God already. Thus we see that both must goe together, Gods iustice, and Gods mercie, as Dauid said, Thy rod & thy staffe, they cõfort me, Psal. 23. Wee call him father, not in respect of our creation, for so he is our Maker and Creator: neither in respect of our gouernment, for so he is our Lord and master: and those names are not so comfortable vnto vs, because hee is so, that is, a Lord and maker, euen to the wicked and reprobate. But wee call him father, first in respect of Christ, which is his onely begotten and beloued sonne: Then in that we are his children adopted in Christ our elder brother, which hath made vs all sonnes and children to his heauenly father, by his death and passion, by his obedience, by his fulfilling of the lawe, and by his satisfaction for our sinnes, as John saith, Chap. 3. Behold what loue the father hath shewed vnto vs, that we should bee called the sõnes of God. This is a marueilous comfort, ỹ the God of the whole earth, the Lord of lords, is a louing father vnto vs. And this is in Christ Iesus, that wee haue this dignity & prerogatiue aboue others, not in our selues, nor by birth and nature, for so

we are the sonnes of Gods ire & wrath, of cõdẽnatiõ, because of our sinful father Adã, transgressing Gods cõmandemẽt. Whẽ we name him almighty, we do not cõceiue him to haue such a power which he doth not vse, but in saying this, we confesse and acknowledge, ỳ he hath al things & creatures vnder his power & obedience, euen ỳ deuils themselues, as we see in ỳ Gospel, how they submitted thẽselues to Christ ỳ sonne of God, & how he asked leaue, before he could do any thing to Job, Iob. 1. Again, we must needes graũt, that being omnipotẽt, and almighty, he doth all things that are done, he ruleth & gouerneth heauen & earth, the sea and hel, & all things in them, the whole world at his beck doth bend & yeld it self. So ỳ our God being so mighty, is not an idle God in heauen, as ỳ wicked do imagine, but disposeth al things by his iust & wise prouidẽce, howsoeuer they fal out: nothing cõmeth to passe wout his wil and coũsel, no not the flight of Sparrowes. Mat. 10. For if ỳ Lord should not vphold heauen and earth, yea the whole world w̃ his power, it would fal to nothing, to dust & ashes: therefore it is said, ỳ Christ doth susteine all things by the worde of his might, Hebr. 1. And here our faith hath a

double

double cõfort, by ẏ prouidence & omnipotẽcie of God. First because it considereth, that God hath sufficient power to defende his Church. Secõdly, because he is willing to do it. It foloweth, maker of heauẽ & earth. This proueth, ẏ he is almighty, because he hath made heauẽ & earth of nothing, when it was not, Gen. 1. And this doth notably confute the wicked & false opinions of ẏ Philosophers, as Plato & Aristotle, who greatly to ẏ derogation & impairing of Gods glory & power, thought & held that the world was eternal frõ ẏ beginnings, and neuer made, neither should haue ende. But this is false & blasphemous against God. We learne here another lesson in our faith, that ẏ world was made and had a beginning, and shal haue an ending, as Moses proueth the one, & Peter ẏ other, 2. Epist. 3. Chap. Now by making of heauẽ and earth, we vnderstand al things conteined in heauen & earth, as the sea. For Dauid saith, The sea is his, and he made it, 95. Psa. The things in heauẽ, as his angels, ẏ things in earth, men, beasts, fishes, foules, worms, & al other sensles creatures whatsoeuer. It is therfore, as if we should say, maker of al things, visible which we see, & inuisible which we see not, as in ẏ Creed of ẏ cõsell

sell of Nice is more fully expressed. And this was done, because of the Heretikes called ỹ Maniches, which did appoynt two beginnings of things created, the one good, which was God, and him they made the beginner of all good thinges, the other they imagined to be ill, which was the deuil, and him they set ouer the euill things, and supposed him the maker of them. But these men were deceiued, which thought any ill thing to be created and made ill at the first, for the scripture doth otherwise pronounce of al things, that they were exceeding good. Genes. 1. But in that any thing is ill, it is by deprauation and corruption, by the sinne of man, of Adam, and not by creation: for the deuill was made an Angel, but he fell and lost his first estate, and so became a deuill and wicked spirit by his owne corruption and will, as Peter proueth. 2. Epistle 2. Chap. Nowe if the deuill made some things, thẽ God made not al: but what saith ỹ scripture? The Lord hath made al things for his owne sake; he saith not some things, but al: nay he goeth further, & addeth, euen ỹ wicked for the day of euil. Not ỹ he created them wicked: for hee made them in Adam perfit and good: but he hath appointed them

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to serue to his honour and glory: although they bee vessels of wrath, he is glorified in them after a sort, although not so as hee is glorified in the good. For therefore dyd he sturre vp Pharao King of Egypt, because he woulde shewe his glory vpon him, Rom. 9. Seeing then God hath made heauen, he hath made also all the ornaments of heauen: as the heauenly spirits, the Sunne, the Moone, the Starres to gouerne the earth by their light. For in that we giue him the creation of the greater, wee must needes graunt the lesser, and hee that can make the great and huge heauens of nothing, is able also to make the things conteyned in them of lesse importance. As concerning the Angels, it is sufficient for vs to know, that they were all made of the Lorde for his wil and pleasure, to be his ministring Spirites, to execute his commandementes and iudgements against the wicked, and for to serue for those that shalbe heires of saluation, Heb. 1. It is but curiositie to enquire of the time of the creation, or of the orders and estate in heauen. Moses telleth vs a good and short lesson, that heauen and earth were made perfect in sixe dayes, with al the hostes and furniture of them, and saieth no

more

more of this matter, to teache vs sobrietie in these things, to wade no farther then we haue the warrant of the worde to beare vs out. Seeing all other vaine questions are condemned of the Apostle Saint Paul, Titus 3. The like is to be vnderstoode in making of the earth, to comprehende all things in the earth, whatsoeuer I doe see, heare, and vnderstande. By the creation of these thinges celestiall, and terrestiall, I doe consider with my selfe these foure most excellent and diuine vertues in God, which comprehende all the rest in them, and to the which they may bee referred. First by the great and wonderfull creation of the vniuersall worlde, I learne to come to the consideration of his vnspeakeable power and greatnesse, that he was able without any payne or labour at all, yea with great ease and pleasure, to create heauē and earth, with his onely worde, as the Prophet Dauid sayeth, He spake the worde, and it was done. O what a great God is this, to be feared ouer all the earth, for his wonderfull greatnesse and Maiestie! This doeth put vs in minde what a mighty God we do serue, that wee may from our heart feare him. The seconde thing to be considered in

Potentia Dei.

this

this creation generall, is his infinite and inestimable wisedome, in disposing so orderly, and placing so seemely all thinges in their place and degree, as it is most wonderfull to beholde, with such beautie and proportion in euery creature, that vnlesse we be too too blockishe, we must crye out with Dauid and say, and confesse, O Lord, howe wonderfull are thy workes: in wisedome hast thou made them all. And againe: Great is our Lorde, great is his power, yea his wisdome is infinite. To see the goodly order of heauen, it will make a man to be astonied at the wisedome of his God, more then the Queene of Saba was, when shee came to see, and heare the wisedome of Solomon. For this wisedome by whome all thinges were made, is the Sonne of GOD Iesus Christ, the wisedome of his Father, Iohn 1. Hebr. 1. And here we learne of this wisedome, which he hath vsed and shewed in the creation, a good lesson for our comfort, that as the Lorde is almightie, and able to deliuer vs his children, and Church from the wicked: so doeth hee knowe the wayes and meanes most perfitly and readily howe to doe it at all times. For his knowledge passeth our vnder-

Sapientia Dei.

vnderstanding farre. Therfore Peter said, The Lorde knoweth howe to deliuer the godly out of tentation and trouble, and to punish the wicked. 2. Pet. 2. So that when man can finde no way, no deuice or meane how to shift him self out of daunger, yet the Lord by his wisedome and knowledge hath diuers wayes to helpe. Diuers examples of this are in the holy Scriptures: when Moses and the Israelites were so entangled and compassed about, that there seemed no way for them to escape, so that Moses prayed to the Lorde most earnestly to deliuer them, for he him selfe sawe no meanes howe to doe it, being on euery side on the ryght hande and on the left, compassed in with the hie hilles, before them was the great redde sea, behind them was the huge host of Pharao, so that nowe all hope of life and succour was taken away: then the Lorde founde a way in the middest of the sea, to deliuer his people, and to drowne his enemies: so he declared his wisedome in preseruing them so miraculously. So likewise when the virgin Marie dyd not see howe she shoulde conceyue and bring foorth a sonne being a mayde, and not knowing any man, and therefore sayde to the angel,

Howe

Howe shall this come to passe, so strange and rare a matter? the Lorde founde a readie way howe he wrought it to passe, that she conceiued by the operatiõ of the holy ghost. This made Solomon in his Prouerbs, to say, Chapter 21. There is no wisedome, there is no vnderstanding, there is no coũsell against the Lord. For he ouerthroweth the subtill fetches of the wisedome of this worlde, as of Jeroboam in his politike counsel to make calues, & of Achitophel in his wilie practises. The Pharisees in their snare that they had layde for our Sauiour Christ, were taken them selues, to their shame and reproche. Thus the Lorde scattereth abroade the deuises of the wicked kings and princes of this worlde, by his wisedome, for theirs is foolishnesse to his, 1. Cor. 3. Saint Paul is rauished with the consideration of this great wisedome, and cryeth out, saying, O the depth of the riches & wisdome, and knowledge of God, howe vnsercheable are his iudgements, & his wayes past finding out, Rom. 11. Wee must then applie these things to our selues, to receiue comfort and consolatiõ by them. When we looke vp into heauen, & downe in the earth, or in the sea, let vs thinke vpon

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the wisedome of the Lorde and glorifie him in it, and say, O Lorde, howe wise art thou in all thy doings, howe great is thy knowledge vnto me: such knowledge is too excellent for me, it passeth my reache and capacitie! So saide Dauid, saye vnto God, O how wonderful art thou in thy workes! Unlesse we doe this, we are vnthankefull beholders of Gods wisedome, if we praise him not for it. We may see it in our owne selues, and in others euery day, in our creation of our body and soule, howe wise and wonderfull hee is. These thinges we must meditate vpon dayly and thinke, otherwise we are no better then bruite beastes, which see them onely and beholde them, but consider nothing in them. Here we learne our duetie to our good God.

Bonitas Dei.

3 Thirdly in the creation of the worlde we beholde as it were in a glasse, the goodnesse of God, his mercie towarde all men, but especially to the elect and chosen, that for them, and their sakes, he hath created these things, and doeth dayly preserue by his prouidence euerye one of them, so that hee hath not made them for him selfe, I meane, that hee needed not any of them, being all sufficient in him selfe, most

happie

happie and blessed, which is meant by his name Shaddai, which signifieth that hee is sufficient of his owne nature. So that a true Christian man may say that his heauenly Father hath made all thinges for his vse and benefite, heauen one daye to receiue him, the earth to maynteyne him, all creatures to serue him, the Sunne, Moone & Starres to lyght him, liuing creatures to feede him and to recreate him, the angels to keepe and to preserue him in his wayes, by his Fatherly appoyntment. O what great benefites are here, that we receiue of our mercifull Father by his creation of all things! Here we learne our duetie to be thankful to God for them, in the name of Jesus Christ his Sonne, to vse these benefits to his honour and glorie, to the profit and commodity of his Church, and our brethren here with vs. And here I see by Gods goodnesse and mercie towarde me, that hee hath not onely created these things at the first, but he doeth preserue them euery houre by his power: otherwise they woulde vanishe away and come to nothing, as Dauid sayeth, If thou take away thy breath from them, That is, his power from his creatures, they dye. So that

here

here we see Gods prouidence ouer vs, and all things. For he woorketh dayly by preseruing and keeping his creatures in their estate, as Christ saith, My Father hitherto woorketh, and I woorke, by maynteyning things created. For God is not like a carpenter that maketh an house, and setteth it vp in deede, but afterwarde neuer peraduenture seeth it againe, but leaueth it to the dweller and owner of it, the master thereof, and careth no more for it. If God shoulde deale so with vs, it woulde be ill and wrong with vs: for the deuill woulde dayly destroy vs, if he did not keepe vs and all ours. For we are not able to keepe our selues, no not a minute of an houre. Here therefore acknowledge in the mercie of God, his Fatherly care and prouidence ouer vs and all his creatures.

4 The last thing we learne of the creation of the worlde, is the iustice of God, how he gouerneth it rightly in equitie & iudgement, as the Prophet singeth, All the waies of the Lord are iudgement & equitie. For vnlesse hee dyd execute his iustice vpon the wicked, they woulde destroy his Church: but he keepeth them vnder, as it were with a bridle, and hampereth euen the proude

tyrants

tyrants and deuils of hell, by his seuere iustice shewed vpon them. So that the Lorde is iust in all his wayes, yea his wil is a most perfite rule and patterne of iustice. Dauid often repeateth this lesson, to terrifie the wicked, Iust art thou, O Lorde, & right are thy iudgements, Psalm. 119. So sayde the Emperor Mauricius, being killed by Phocas. This do the wicked confesse thẽselues, when they feele his heauy hand vpon them for their sinnes and offences, as Pharao did when the hayle destroyed the cattell of Egypt, saying vnto Moses & Aaron, I haue nowe sinned, the Lorde is righteous, but I and my people are wicked, Exod. 19. Thus the reprobate, whether they will or no, must confesse the Lorde to be righteous in his workes. For as the Lord is merciful to forgiue the sinnes of his children that are truely penitent, and not obstinate: so is he also a most iust Iudge ouer all the earth, to execute his sharpe punishments vpon the malicious and wilful sinners. The Iudge of the worlde doeth according to iustice, as Abraham sayde of him, when he was about to destroy Sodoma, Gen. 18. I delite, sayth the Lorde, in iustice, mercy, and iudgement, Ierem. 9. Examples of his iustice he hath

shewed in ý flood brought in vpon the wicked. Example of his mercie, in sauing Noe and his familie: so that his iustice and mercie goeth alwaies together, as Dauid saith, I will sing of mercie and iudgement, Psal. 101. representing the person of Christ, which should be in his kingdom, as wel iust as mercifull: a Lion of the tribe of Juda, to teare in pieces the wicked, and a Lambe to preserue his with al gentlenesse & softnesse. Looke vpon Sodome, how the Lord shewed there his extreme and seuere Justice vpõ those miscreants, to consume them with fire and brimstone from heauen most terribly, Gen. 19. and as Peter sayeth, Made them an example for all ages and posterities to come, of his iustice against sinne and vncleannes, 2. Pet. 2. But yet then hee deliuered iust Lot out of tentation and trouble. Note his mercy in it, to the good & godly. I might heere recken vp the examples of Sennacherib, of Achab, of Nabuchodonozor, of Herode, of Julian, and such other persecuting kings and Emperours against the Church of Christ: whome all God in his iustice hath ouerthrowen and vtterly destroyed. This we learne, that God doeth also preserue the state of mankinde by his iustice,

iustice, that one doeth not ouerrunne another, as wilde beastes. Then by this wee learne to stand in feare of Gods iustice, if we sinne at any tyme desperately, least we be caught vp with it, and suddenly consumed, If his wrath be kindled, yea but a litle, blessed are al they that put their trust in him, Psalme 2. For our God in his wrath and iustice is a consuming fire, as Hebr. 12. And it is an horrible thing, to fall into his handes. If he be angry, who may abide or stande in his sight, when the hilles melte away, and the sea is dried vp, and the hard rockes cleaue asunder: O that we had this consideration of his iustice before our eyes continually, it would keepe vs from all sinne and vngodlines: for therefore we sinne, because wee feare not this iustice of the Lordes. There is no feare of god (sayeth Dauid of the wicked) before their eyes, therefore they sinne. We see then what wee haue to note vpon this article of our Christian belieke, and what commodity commeth vnto vs of the creation of all thinges by God, howe we gather and consider of his infinite greatnesse, by his wonderfull woorkes: for the heauens declare the glory of God,

and ꝯ firmament sheweth his handy worke. And this is one way to come to God, as to be without excuse before his tribunall seate in the day of iudgement, when the secretes of all heartes shall be disclosed, and all thoughts opened before the Lorde. By this creation the heathen men are without excuse, and haue knowen him generally, as Paul sayeth, Romanes the first chap. That which may be knowen of God, is manifest in them, for God hath shewed it vnto them. For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent, that they should be without excuse, because that when they knew God, they glorified him not as God, neyther were thankefull, but became vayne in their imaginations, & their foolish heart was full of darknesse: when they professed themselues to be wise, they became fooles.

God is knowen three wayes.

God is knowen three wayes, by his works, by his worde, and by his holy spirit of adoption. Although God be knowen by all these wayes of his elect, yet he is knowen of the reprobate onely by his worde and workes, which see the workes, and heare his worde, but neuer haue his Spirite directing them aright,

aright, which is proper onely to his owne children. Of the first way speaketh Paul in this place, vnto the which the creation is a glasse, to bring vs to a full consideration of his greatnesse. Wel, we learne by the creation of heauen and earth, his power, his wisedome, his goodnesse and iustice, and whatsoeuer else may be in God. This is great comfort to the godly, and bringeth great boldenesse vnto them, and trust in the last day, that they haue such a father, and do beleeue in such a God, as is maker of heauen and earth: this teacheth vs our duetie, to referre all our actions to his honour and glory, to cõfesse him alone, to acknowledge that he made vs, and not we our selues, to liue to him, to dye to him, to do al things for his sake, that hath made all for vs, as good seruantes should be more carefull of their masters honour & profite, thẽ of their own. Nowe let vs giue thankes to such a God, ỹ hath vouchsafed to giue vs faith to beleeue in him, being so mightie a God, and we so lowe and base children: so mercifull a father vnto vs, notwithstanding we are vnthankefull sonnes to him. And let vs praye vnto him, to confirme this faith, and to encrease it in vs euery day, till we come to a perfect

man in Iesus Christ. Let vs desire of him to giue vs grace to behold this his wonderful and diuine worke of his creation, wherin hee hath shewed his wisedome, power, mercy, and iustice vnto al men, that we may magnifie it (as it doth require) worthyly with our heartes, and set forth his honour and glory in these thinges, with thankes giuing for all his benefites, seeing they appertayne vnto vs, our bodyes and soules, which are fed and nourished by them. This grace and mercy let vs desire him to continewe vnto vs, for his Christes sake our sauiour, who hath dearly bought vs: to whom with the holy ghost his infinit power, three persons and one euerliuing God, bee rendred all power, prayse, glory, honour, and thankesgiuing, both nowe and for euer. Amen.

# The seconde Lecture vpon the Creede, which is vpon the seconde article: And in Iesus Christ his onely sonne our Lorde, which was conceiued by the holy Ghost.

WE haue seene in the first article going before, the thinges, which we haue to beleeue as concerning God the father in his creation: now followeth consequently what we haue to beleeue of God the sonne, Iesus Christ, as concerning his incarnation and all the benefites of his death and passion, which is the second part of the creede, as we deuided it. And here in this article you must vnderstande and repeate, as in the former, so in this also: I beleeue in Iesus Christ: that is, I trust in him, and put my whole confidence in him, that hee is my onely sauiour, and that God will for his sake forgiue me all my sinnes. For it is not sufficient to beleeue in God the father, & to know him, vnlesse we also beleeue in his only begotten sonne Iesus Christe our Lorde, and knowe him also. As Iohn repeating the wordes of

our sauiour Christ, saith, This is life eternal that they know thee to be the onely very God, & whom thou hast sent, Iesus Christ. Ioh. 17. So that our sauiour Christ ioyneth and matcheth in one, the knowledge of him selfe with the knowledge of the father, as he sayeth also in another place, Except ye beleeue that I am he, ye shal die in your sins. We see then, ỳ if we must beleeue in Iesus Christ, he is one God with the father, and a creator, otherwise it were idolatry to beleue in any that is not God. And ỳ we may beleue in him, this is warrãted vnto vs by his owne commandement, saying in the 19. of Johns gospel to his disciples, Let not your heart be troubled, beleeue ye in God, beleeue also in me. A notable place to prooue this matter. Where we may also learne, ỳ if we beleeue in God, our hearts shal not be troubled, nor wauer hither & thither, not hauing any place to rest in. For therfore in our miseries & dãgers are we vexed & troubled out of measure, because we put not our full trust in the father & the sonne. Nowe let vs see with what titles our Christ is beautified & adorned with, for our cõfort & consolation: first of all, he is here called Iesus, which is an Ebrew word, & soũdeth in English as much

much as Sauiour, which name the Angell gaue vnto him (by Gods appoyntment) before he was conceaued in the wombe of the virgin Mary his mother. As we reade notably set forth vnto vs in the first of Matth: Shee shal bring foorth a sonne, and cal his name Iesus, or sauiour: for he shall saue his people from their sinnes and offences. And for this cause he came into the worlde, as he testifieth of him self: The sonne of mā came to saue that which is lost, not to destroy soules, but to saue, and to giue his life a redemption for many, Luk. 19. By this we learne, that there is no other Sauiour appoynted for mā, either in heauē, or earth, but only Iesus: and they that wil haue saluation of God the father, must haue it onely at his handes. Therefore doeth the scripture pronounce of him, that there is no other name giuen vnder heauen vnto men, wherein they must be saued, but only in the name of Iesus Christ. For this is the stone which is become the head stone, and the chiefe in the corner, neither is there any saluation in any other, Act. 4. We haue then to seek our saluation not in Angels, not in saints, not in men or in our selues: but in him onely that hath the key of Dauid, that shutteth heauen, and

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no man openeth it, and openeth it, & no man shutteth. This is the first title of dignitie and honour, that is giuen vnto him of his father: the next is, that hee is called Christ, which is a Greeke word, and signifieth in English, Anoynted, which doth more plainly & effectually declare his office & function giuen him of the father for vs. For he was anoynted for three especiall purposes: first to bee our Prophet to teach vs, secondly, our priest to offer him selfe a sacrifice for vs, and thirdly, our king to rule & to defēd vs from our enemies. These things are al giuē vnto vs to vnderstande in this name Christ. For as al the Prophets, and priestes and kinges in the time of the olde law, before the comming of Christ, were anoynted with oyle by the commandement of God, as God cōmanded Elias to anoynt Eliseus Prophet in his stead, & Moses was cōmaunded to anoynt Aaron hye priest, and Samuel to anoynt Saul & Dauid to be kinges: so was Christ also anoynted, not with oyle materiall as they, but with spiritual oyle of gladnesse, as Dauid saieth, aboue his fellowes, ỳ is, with ỳ holy ghost, aboue al mē, for he had it without measure, Ioh. 3. 34. So then, as ỳ Prophets & priests, & kings were all figures, & shadowes

Psal. 45. 7.

shadowes of Christ anoynted with oyle, to signifie ẏ they must be gentle, meeke, & soft to al their brethren: so it was also necessary, ẏ Christ should performe al this ẏ was prefigured by him. And first we see, ẏ Christ toke vpon him the office of a Prophet, to teach ẏ people his fathers wil, not thrusting in himselfe as the false prophetes did, whom the Lord sent not at al, but being thereto lawefully called & authorised by his father from heauen, saying, Heare him, that is, to be our doctour and teacher, our Prophete and Scholemaster. Being thus ordayned a Prophet to teach vs, he executed his office and calling most diligently, most paynfully and faithfully: for he taught them in season and out of season, earely and late, at home & abroad, by sea and by land, as ẏ Euangelists doe sufficiently all of them record in their gospels, neither did he teach thē ẏ wil of his father publikely in ẏ synagogues only, but priuately also in families & houses: as when he was receiued into Marthas house, he sate & taught there Mary & others: wherby wee that are the Lordes Prophets & ministers, may learne by this good exāple, howe carefully & readyly with al payne and diligence to behaue our selues in the preaching of the

Luk 9. 35.

word

word of God his Gospell, not to cease at any time, but to doe as he hath done before vs. If then Christ be our Prophet (as Moses sayth of him, A Prophet shall the Lord your God rayse vp vnto you of your brethren, like vnto me: him shal you heare in al thinges, that he shal speake vnto you, Deut. 18.) we must heare him alone, & not others that teach false doctrine, as the papists: for Christs sheepe heare his voyce, Ioh. 10. We learne againe, that no man beside Christe, was able to instruct vs in the will of his father, but hee alone, as Iohn sayth, Chap. 1. No man hath seene God at any time: the only begotten son of God, which is in the bosome of his father, he hath reuealed him vnto vs. Againe, we vnderstand that al men by nature are ignorant of the will of God, & their dutie, because we haue neede of Christ to informe vs in the right way, to leade vs in the trueth, least we be deceiued with lyes. For of his fulnesse haue wee all receiued, Ioh. 1. Therefore is he called of Esay, The angel of great Counsell, and that the spirit of the Lord should rest vpon him, the spirit of wisedome & vnderstanding, the spirit of Counsel and strength, the spirit of knowledge and of the feare of the Lord, Isa. 11.

This

This is a great comfort to vs, to haue such a teacher and Prophet giuen to vs, as is made to vs of God, wisedome. 1. Corin. 1. But the wicked can haue here no part at all with him, for they do not heare his word and voyce, neither wil they receiue his doctrine & instruction. Nowe we see how faithfully Christ hath fulfilled this office of preaching, as Marke sayth of him, 1. Chap. Let vs goe into the next Townes, that I may preache there also, for I came out for that purpose. The ende of this prophecie and teaching is, that we shoulde bee made his disciples and schollers, which God graunt vnto vs all. Amen. The second office that is in Christ for his Church, is his priesthode: for after hee had taught the people, (which thing he first tooke in hand) hee sealed his doctrine with his owne blood, and offered vp him selfe a sacrifice most perfect, sweete and acceptable to God his father, for vs al, to purge vs from our sinnes, to serue the liuing God. For this also was the duetie of the priests in the Leuitical lawe, that they should offer sacrifices for the sinnes of the people, & pray to God for them. This hath Christ fulfilled by his death & passion, which was so effectual & meritorious to take away sinnes, ỳ the

Christs priesthoode.

father

Psal.110.5. father saith of him, Thou art a Priest for euer, after the order of Melchisedech. Of this sacrifice speaketh abundantly the Epistle to the Hebrewes, but especially in the Heb.9.14. 9. Chap. saying, That Christ was once offered to take away the sinnes of many, and to put away sinne by the sacrifice of himselfe. And againe, that the blood of Christ, which through ỳ eternal spirit offered himselfe without fault to God, shall purge our consciences from dead workes to serue the liuing God, so that nowe he is become our mediatour betweene God & vs, & doeth appeare in the sight of God for vs. This is a great comfort for vs. But we see in this sacrifice the vilenesse & greatnesse of sinne, & how lothsome & detestable it was in Gods sight, that nothing in heauen or earth could put it away or purge it, but the onely body & blood of Christ, this hie priest, most pure and immaculate. This doth teach vs to abhorre sinne, seeing Christ payed so dearely for it. And this driueth vs to cõsider how we are indebted to our good sauiour Christ, for dying so mercifully for vs: so that wee are worse then beasts, vnlesse we giue him continuall thanks for it. Nothing could pacifie Gods wrath conceiued against our sinnes,

but

but only his deare ſonne, for in him he was wel pleaſed, Matth. 3. So that nowe wee which were ſometime farre off & ſtrangers from the cõmon wealth of Iſrael, are made neere by ẏ blod of Chriſt, to offer our ſelues to him & al ours, our prayers, our thanks, & ẏ with boldneſſe, without feare, as Zachary ſayth, Luk. 1. The third office ẏ we conſider in him, is his ſpirituall & euerlaſting kingdom, for ſpiritual it is, & not carnal & earthly, as he himſelf ſaid to Pilate, My kingdõ is not of this world. And it is euerlaſting, as ẏ Angel ſayde to Mary, He ſhal reigne ouer the houſe of Iacob, & of his kingdom there ſhal be no end. So then he is a king, as Zachary alſo ſayth, Behold, thy king cõmeth vnto thee, meeke, O daughter Ieruſalem, Chap. 9. This kingdom, he laſt of al tooke vpon him, after that he had taught, and offered vp him ſelfe, euen then when hee aſcended, to ſit at the right hand of God: that is, to haue all power and authority in heauen and earth. This kingdome doeth conſiſt chiefly in gouerning his electe, and his Church by his holy ſpirite: for hee hath gotten this kingdome for vs, becauſe hee armeth vs with power to reſiſt ſinne, and giueth vs of his princely treaſures & gifts,

and

and wil at the last himselfe lift vs vp thither, and set vs with him in glory and honour, to raine for euer & euer, as he saith, It is your fathers wil to giue you a kingdome, and he that ouercommeth, shall sit with mee in my kingdome, as I haue ouercome, & sit with my father in his kingdom. Reue. 3. Secõdly, this kingdom of Christ doth beat downe al force raysed vp against his kingdome: as the deuil, the Turke, the Pope, the wicked ones of this world. Here he sheweth himself a mighty king ouer al the earth, to preserue his Church, hauing so many enemies. For surely if he did not preserue it, it would bee swallowed vp euery houre, satan is so greedy to destroy it. What they haue don against it, we see, but they could neuer preuaile: for this is a comfortable saying, The gates of hell shall not preuaile against it. Of this we gather ỳ Christ shall euer haue his Church, because his power in his kingdom is infinit to keep it: let ỳ wicked rage neuer so much, yet Christ is king of ỳ whole earth, yea the world. Thus much for his kingdõ. It followeth, his only sonne. Here is declared vnto vs, ỳ Iesus Christ is the only sonne of God, & therfore God, because ỳ sonne is of ỳ same nature wt ỳ father: for he is one wt his father.

Matth. 16.

This

This is the third title giuen to our ſauiour Chriſt, ẏ he is ẏ only begottē ſonne of God: but there may a queſtion bee made, How is Chriſt the only ſonne of God, ſeeing we alſo are ſōnes as he is, as John ſaith, As many as beleeue in Chriſt, he gaue thē power to be ẏ ſōnes of God? To this we anſwere, that Chriſt is the only ſonne of God by nature & ſubſtance: and we by grace & adoption, which before were not. For as when a man hath no childrē, he maketh ſome by adoption and fauor, whō he loueth, to enioy his lands and inheritāce, counting them as his owne: ſo it is with God and vs. He hath no moe ſonnes but one onely by nature & ſubſtance: but by his loue and grace he maketh vs his deare children by adoption in Chriſt: for all is done for Chriſtes ſake our elder brother, as Paul proueth, Ephe. 1. He hath predeſtinated vs to be adopted for ſonnes in Ieſus Chriſt. For this then, that we are ſonnes to ſo high & great a God, a Lord and king, ought we not to be very thankefull? ought we not by all meanes to ſet forth his honor & glory more then our own? Surely we ſhould do ſo: for how would I loue that king here in ẏ earth, or that Queene, or that noble mā that ſhould make me a poore beg-

ger borne, his louing sonne by adoption! Now much more ought I to loue the sonne of God, ẏ hath made me sonne to his father by his death & satisfaction. And whē Christ is called ẏ only begotten sonne of God, we must not imagine a carnall or grosse begetting, as is here among mē, but a diuine and heauenly, incomprehēsible and vnspeakable to our capacity, before al beginnings, most mystical & secret. The last title ẏ is giuē to Christ here, is the dignity & honor of a Lord. We cal him our Lord, & ẏ by right: for his we are who hath bought vs, & redeemed vs by his owne body from the deuill & sinne, & al other euils and mischiefes. And this is ẏ that the Apostle speaketh of, that therefore Christ died and rose agayne, that he might be lord of al, both dead & quicke, Rom. 14 and againe, Ye are not your own: for ye are bought with a price, 1. Cor. 6. And therefore is he made lord and king of his father ouer all the world, that al should worship and honour the sonne, as they honour the father him selfe: for he is not only the head of men, but of all the Angels in heauen, as it is said, Let all the Angels of God worship him, Heb. 1. Ephe. 1. Thus ye see how Christ is appoynted Lorde and heyre of all thinges:

there-

therefore is he called here our Lord, and we then confesse our selues to be his seruantes and subiectes, to do his wil and commaundement. He is called also our Lord, because we should conceaue comfort by it in trouble, that he will be a most gratious lord vnto vs also, as wel as vnto others: as Thomas said of him, so must we say and bee perswaded, My God and my Lord. Iohn 21.

Which was conceiued by the holy Ghost.

Nowe foloweth his cõceptiõ by ỹ holy ghost & not by ỹ seed of man: for if he had bin conceiued by man, he had not bene voyde of sinne, as Joh chap. 3. ver. 6. Job. 6. chap. 25. verse. 5, 6. and so shoulde he haue bene vnfit to deliuer vs from sinne. Therefore our sauiour saith, For them I do sanctifie my self. And such an high Priest it became vs to haue, which is holy, harmeles, vndefiled, seperated from sinners, and made hier then the heauens. As that which went before, did proue vnto vs sufficiently his diuinitie and godhead, that he was yesterday, to day & for euer, as is proued in the Epistle to the Hebrews, cha. 13. so this cõception in ỹ wombe of the virgin doth proue, that he is very and true man, & had a beginning according to his humanitie, as the scriptures doe witnes

vnto vs, ý he was made of the seede of Dauid, according to the flesh, Rō. 1: And, that God set his sōne into the world, made of a woman, Gal. 4. The maner of this conception is described liuely vnto vs by S. Luk. Cha. 1. For after ý the Angel had told Marie, that she should conceiue in her wōbe, and bring forth a sonne, and cal his name Iesus, she asked howe it should come to passe, saying, she knew no man: then ý Angel telleth her, that the holy ghost should come vpon her, & the power of ý most high should ouershadow her: therefore that holy thing which shalbe borne of thee, shal be called the sonne of God. So likwise in Matth. 1. we reade, that when Ioseph her husband would haue put her away priuily, thinking she had bene with child of some mā: the Angel called vnto him being thus minded, in a dreame, saying, Ioseph, thou sonne of Dauid, feare not to take Mary for thy wife: for that which is conceiued in her, is of ý holy ghost. We see then that al flesh in Adam had corrupted his way before the Lord, & that the ordinary generatiō of mā was vncleane, therfore it was necessary that Christ that should redeeme others from sinne, should not be subiect to it himself, but bee borne by an extraordinarie

meane,

meane, to cleanse vs frō all our sinnes, both
original & actual, which he was voyde of by
reasō of this cōceptiō: wherfore Christ must
be both mā & God to redeeme vs: Man, be-
cause mā had offended, & our sinnes had de-
uided him frō vs, as a cloude doth the bright
sunne from our eies: & he must be God also,
to make reconciliatiō to God his father for
vs: for no Angel in heauen was able to do
this office of mediation, but the only God &
mā Jesus Christ ỳ true mediator, for al our
sinnes past, present, or to come. Here cōsider
the great loue of Christ toward mankinde,
ỳ despised not our flesh, to take it vpō him,
being God equall to his father, and hath
inuested and couered himselfe with our na-
ture, but yet without sinne. This doth teach
vs our duety towards him in thākfulnes, &
our duty towards our neighbors in yelding
vnto them in matters for their behalf, & not
to please our selues, but to beare with them,
& debase our selues for them, as Christ hath
done for vs already. Phil. 2. Let the same
minde be in you, which was in Christ Ie-
sus. We learne by the cōceptiō of Christ by
the holy ghost, that he was thus cōceiued, to
make our sinfull conception pure: For we
are conceiued and borne in sinnes euery one

of vs, euẽ the beſt of vs al, ẏ come of Adam. Dauid lamenteth ẏ impurity & vnperfection of his conception and birth, ſaying, Behold, Lorde, I was borne in iniquitie, & in ſinne hath my mother conceiued me, Pſal. 51. as if he would ſay, The cauſe of this my outward ſinne & actual, as murder & adultery, is, that I was conceiued in ſinne, and can doe nothing els of my ſelfe but ſinne euery houre: as Paul alſo cõplaineth of himſelfe, Rõ. 7. O wretched mã that I am, who ſhal deliuer me frõ the bodie of this death? and then cõmeth vnto Chriſt, & thanketh him, ẏ he hath deliuered him from it. We haue thẽ to cõfort our ſelues in this, that Chriſt was conceiued for vs, borne for vs, & died for vs, & whatſoeuer he did, he did it for our profite and cõmodity. In that that Chriſt was conceiued, we alſo vnderſtand ẏ verity of Gods promiſes made vnto vs in ẏ prophtes, which had lõg before prophecied of it: As in Eſai. 7. Behold, ſaith he, A virgin ſhall conceiue & beare a ſonne, and ſhe ſhall call his name Immanuel. So we gather, that God hauing performed this, he is alwayes iuſt & true in his promiſes ẏ he maketh to a thouſãd generatiõs. And furthermore ẏ the Prophets ſpake not by their own wil, (as Peter ſaith) but by the wil & ſpirit of God, euen

as they were led & moued by ỹ holy ghost, 2.Pet.1. So ỹ whatsoeuer God ether speaketh or promiseth to ỹ good & godly to their comfort, it shal come to passe: as here in Esai God promiseth ỹ cõceptiõ of Christ for a cõfort to Hierusalẽ besieged w̃ her enemies, whẽ Achaz was king, Esa.7. Likewise on ỹ contrary part, whatsoeuer the Lord of hosts threatneth to the wicked & destroyers of his Church, shal also in due time be fulfilled and accõplished to ỹ vttermost, as vpõ ỹ Iewes for murdering of Christ, & vpon ỹ Romane Emperours, for going about to ouerthrow his cõgregatiõ & flock. Although it be many times long before the Lord doth either deliuer ỹ godly, or punish ỹ reprobate, yet it is most sure & certaine, because his mouth hath spokẽ it, ỹ can not lie or deceiue, as Balaam saith of him, Hath he spoken, & shal he not performe it, & said it, & shal he not make it good? That were vnpossible. When we say that Christ was conceiued in the wombe of the virgin Marie his mother, by the operation and worke of ỹ holy ghost, we meane that to bee spoken according to his humanitie only, and not according to his diuinitie: for so hee is likened to Melchisedech, without father as touching his flesh, & with-

Luke 19.

out mother as concerning his godhead, and yet we say, ẏ Christ was conceiued, because Christ both God & mā, was ioined together in one person. Therfore we must wisely distinguish & make a differēce betweene ẏ two natures & properties of Christ, his māhod & Godhead. Whē Christ saith, he can of him self do nothing, he iudgeth no mā, he knoweth not the day of iudgemēt, & that ẏ father is greater thē hee, with such like sentēces in ẏ Gospel, you must vnderstand these things to be spokē as he was only man. In ẏ he saith he was before Abraham, and ẏ father and he are al one, and that the scripture termeth him, The first begottē of all creatures, the lord of al things, the brightnes of his father: these sayings are all applied to Christ, as he is the sonne of God, and God himselfe, that made al things, as Iohn saith of him, By him al things were made. If we marke & obserue these two points, the diuinity of Christ, & his humanity, we shal finde great light and easines in reading the newe testament: and things which were hard before, wil seeme plaine & euident vnto vs by this rule. Thus haue ye heard the meaning & the good lessons that may be gathered out of this 2. article of our christiā faith, ẏ cōception most pure & most cleane of our sauior

Jesus Christ. First, that he was conceiued, as the word doth testifie. Secondly, wherefore he was conceiued: which was, because he might become very man to redeeme and suffer for man, offending the maiestie of the almightie God. Nowe let vs giue most humble and heartie thankes as we are bound, to this Jesus Christ, ỳ being so hie, he woulde vouchsafe to descende so lowe for vs poore wretches, as to be conceiued in the wombe of a maide to make vs pure: and let vs also pray vnto his Maiestie, ỳ seeing his conceptiõ is pure & vnspotted, he would also make ours so to be, with the free imputatiõ of his conception & all other benefites of his death and passion, & that he would kill sinne in vs more and more daily, by his spirit of sanctification, that we may liue here in righteousnes and holines before him without feare, al the daies of our life, & wh̃ the sinfull course of this trãsitorie life is ended, we may haue that life which neuer shall haue ende, whose ioyes neither eye hath seene, nor eare hath heard, nor heart of mã can possibly conceiue or thinke: which God grant vnto vs for his Sonne Christs sake: to whom w̃ the holie ghost, be rendred al power, dominiõ, praise and thankesgiuing, both now and for euer. So be it.

The

# The third Lecture vpon the third Article of our Christian fayth, which is, *Borne of the virgin Marie.*

IN this article is mentioned and set downe vnto vs the natiuitie and birth of our Sauiour Jesus Christ, how that he was borne, not after the cõmon sort of men, but of a maide or virgin, not a married woman which knewe any man: so that the meaning of this article in moe wordes is this, I that am a Christian man or woman, doe beleeue also, that as Jesus Christ was conceyued by the holy Ghost, so was he borne likewise for mee of his mother Marie, she notwithstanding remayning still a virgin. Out of the which article we haue to note these three good lessons and poyntes for our instruction and consolation. First, the birth it selfe, secondly, the maner of it, with all the circumstances of the same, thirdly, the profit and commoditie that we may reape by it, beleeuing it truely as we ought to doe.

1 As concerning his birth, Esai in his seuenth and ninth Chapter saith, The Lord him selfe shall giue you a signe. Beholde, a virgin

a virgin ſhall conceiue and beare a Sonne, and ſhe ſhall call his name Immanuel: butter and honie ſhall he eate, till he haue knowelege to refuſe the euil, and to chuſe the good. Likewiſe the ninth Chapter: Vnto vs a childe is borne, and vnto vs a ſonne is giuen, and the gouernment is vpon his ſhoulder, and he ſhal call his name, Wonderful, Coũſeller, The mightie God, The euerlaſting Father, The Prince of peace: the increaſe of his gouernment and peace ſhal haue no end, he ſhal ſit vpõ the throne of Dauid, and vpon his kingdome, to order it, and to eſtabliſh it with iudgement and with iuſtice, from henceforth eũe for euer. The zeale of the Lord of hoſts will performe this. Thus we ſee howe euidently Eſai long before propheſied of this birth, to the comfort of ỹ people in his time. The like thing doeth Jeremie alſo declare vnto vs in his propheſie, of this wonderful natiuitie of our Sauiour Jeſus, ſaying in his Chap. 23. Behold, the daies come, ſaith the Lord, that I will raiſe vp vnto Dauid a righteous branch, & a king ſhall reigne & proſper, & ſhal execute true iudgement & iuſtice vpõ the earth. In his daies Iuda ſhal be ſaued, and Iſrael ſhall dwell ſafely: and

this

fulneſſe of time, as the Apoſtle ſpeaketh, was come, then God ſent his Sonne made of a woman, and made vnder the Lawe, that he might redeeme them which were vnder the Law, that we might receiue the adoption of ſonnes, Gal. 4. God then, as in this, ſo in all other things, is true and iuſt of his promiſe and couenant, that he maketh to a thouſand generatiõs, as ſaith the Prophet. For nothing can let him, to bring his words to paſſe, his power is infinit & ouer all. And although it be ſaid that Marie was maried to Joſeph, & Joſeph tooke her home to him to be his wife, yet ſhe was a virgin, for Joſeph knewe her not: ſo ỳ Chriſt was borne of her being a virgin, & Joſeph was ſpouſed to her in this reſpect, that he ſhould be an aide and comfort for her in her trouble and paine, in her flight into Egypt, & in her great pouertie: for ſhe was ſo poore, that ſhe had no chamber to be deliuered in, but laid our Sauiour Chriſt in a manger. For theſe cauſes, was Joſeph called her huſbande alſo, that ſhee myght be voyde of ſuſpition of fornication, and Chriſt not thought to be borne out of wedlocke, or in adulterie.

2 Secondly, for our inſtruction let vs

conſider

consider the whole maner of Christs birth, after what sort and fashion it was. S. Luke doth declare ẏ order of it very lively, & saith, ẏ whē Ioseph & Mary were at Bethlehem, the dayes were accomplished that shee shoulde be deliuered, & she brought forth her first begotten sonne, and wrapped him in swadling clothes, and layde him in a cratch or manger, because there was no roume for thē in the Inne. By these words we see the maner of Christs birth, howe it was very poore and base in respect of the world, & nothing glorious in ẏ eies of men, or as myght beseeme so great a prince as he was. He that might haue bene borne in a most magnificent and royall palace, would be borne in a stable or ore stall, and he which could haue bene layde in a most sumptuous bed of doune, with silke & veluet wrought & garnished, yet notwithstanding woulde bee layde in a vile manger. This doth passe the reach and capacitie of mans witte, and doth expresse vnto vs, how that the Lords waies are not our wayes, nor his doinges as ours are: For then surely woulde hee not haue had Christ his Sonne to bee borne so poorely, and without al honour and estimation here in the earth. But here we see the great

great loue of Christ towardes vs, ẏ woulde so be borne for our sakes. So that in this is fulfilled that notable saying of S. Paul the Apostle. 2. Corinth. 8. Chap. 9. saying, Ye know the grace of our Lord Iesus Christ, ẏ he beig rich, for your sakes became poore, ẏ ye through his pouertie myght be made rich. A notable lesson to take pouertie in good part, if ẏ Lord for iust causes lay it vpon vs. And not only was he borne so poorely & miserably, but also liued so afterwarde all his life time, while he was here vpon the earth, for ẏ space of 2. or 3. and thirty yeres, insomuch that when he was borne, he fledde into Egypt frō Herod ẏ sought to kil him, no doubt with trouble & paine. Afterward, he liued with the bencuolence & liberalitie of certaine good womē, as of Mary Magdalene, & Ioanna ẏ wife of Chuza Herods stewarde, & Susanna, & many other which ministred vnto him of their substance, Luk. 8. 3. so ẏ he himselfe doth pronounce to one that would folow him for gaine & estimatiō in this life, ẏ the sonne of mā, meaning himself, hath not where to lay or hide his hed, but is in worse case thē ẏ foxes which haue holes, or ẏ birds of ẏ aire which haue their nests, Mat. 8. By this we learne to take pouerty

uerty patiently, which the Lorde himselfe hath sanctified in his owne body, neither to thinke it accursed. And we learne thereby the contempt of this worlde, for Christ had nothing glorious in the face and eyes of man, hee was not riche, but poore. If wee haue riches, let vs not thinke so much, or highly of them, or be puffed vp by them: for Christ had them not. If wee be poore, let vs remember that Iesus Christ was poore also in this life. It is sufficient for vs, and enough, if we may be riche after this life, not that these riches and worldly thinges are ill, if they be vsed to Gods glory, but Christ would teache vs by his example, that first his kingdome is not of this world, & then not to be greeued if we lacke these transitorye thinges, for hee had them not at all: wherefore if we haue meate and drinke and raiment, we must be content. The circumstances of his birth, are the place of it, and the tyme. As concerning the place, Matthewe and Luke both agree in one, that it was Bethlehem, for so was it long before prophecyed of by the Prophet Micheas, Chap. 5. saying, And thou Bethlehem Ephrathah, art little to be among the thou-

lands of Iuda, yet out of thee shall come foorth vnto me, one that shalbe the ruler in Israel, whose goings foorth shall be from the beginning and from euerlasting. Where hee setteth foorth vnto vs plainely, both the humanitie of Christ, and also his diuinitie: his humanitie, in that hee sayth, hee came out of Bethlehem: and his diuinitie, in that his going foorth was from euerlasting. The place then was Bethlehem: no great and famous citie as Ierusalem was, but a poore and obscure towne, nothing spoken of among men. Here wee may see againe, that as Christ shewed great humilitie in the maner of his birth, so did hee also in chusing so poore and vile a place as Bethlehem was. And this was done no doubt to confound the wisedome of the wise and mightie, which woulde haue thought rather that Christ should haue bene borne at Ierusalem, or some such like notable and excellent citie. Well, our sauiour Christ chose Bethlehem, and made it famous through his birth, and reiected all other cities: so is fulfilled that saying of Paul, God hath chosen the weake things of the worlde, to confound the strong,

and

and vile things, and things that are despised hath God chosen, to bring to naught the thinges that are, that no flesh shoulde reioyce in his presence. 1. Corinthians 1. Verses 27, 28, 29. Let no man therefore be grieued or ashamed, if he be borne in a poore and base village, for so was Christ borne, and hee is nothing the worse for it: hee may come as soone to heauen, as they that are borne in the greatest cities. Neither let any man on the contrarye, bragge and boast himselfe, if hee were borne in a famous place: this maketh him not the better, or neerer to God. Wee may see also at this day, where Christ is most commonly to be founde: not in great cities, and princes courts so much, as in poore places, and obscure houses. The wise men sought him at Jerusalem the great citie, but Christ was found in poore Bethlehem. Here also learne, that the prophecies are fulfilled still: for Christ, as they had sayed, was borne in Bethlehem. Let vs therefore beleeue the Prophets, either when they comfort vs, or threaten vs for sinnes, for they shall alwayes be fulfilled. The time of our Sauiours

birth was in the dayes and raigne of Herode the king, as Saint Matthewe sayth, Chapter. 2. and so had Jacob prophesied before, that Christ should not be borne, vntill the kingdome did cease, and depart from the race of the Jewes, and was giuen to the nation of the Romanes, as Genesis. 49. The scepter shall not depart from Iuda, nor a Lawegiuer from betweene his feete, vntil Shiloh come, and the people shalbe gathered vnto him. Meaning that Christ should not be borne and come among the Jewes, vntill such time as they had no kinges to rule among them of their owne stocke, but of strangers, as Herode was at that time. Christ beeing borne in the tyme of king Herode, a wicked king, and a Tyrant, doeth shewe himselfe most fauourable to the Jewes his people, being in great bondage and misery. For when They had most neede of a Sauiour and redeemer, not only of their bodyes, but especially of their soules and consciences, religion being corrupted among them, and his word reiected, then I say, Christ came, and was borne a deliuerer vnto them. So is God wont to deale in mercy toward his chil-

dren,

vpon, then, and not before to sende helpe, when they are at the last caste, and ready to be deuoured, to teache them, that when there is no helpe and succour in them selues, then is there most present ayde and comfort in him as hee sayde to Paul, My power is made perfect, and is strong in weakenesse, that when wee are most weake and feeble, then is God most strong to deliuer vs from our enemies. He neuer deliuered the Israelites out of Egypt, vntill they were brought to the extremytie, then hee sent them Moses, and Aaron, and not before: for hee will humble man, and let him to vnderstand, that when hee doeth any thing for him, and deliuer him, or bestowe any gift vpon him in bodye or soule, it is not for any thing that is in him, but of his meere mercy and goodnesse, to make his praise the more to be seene, and men more thankefull vnto him. Let his praise therefore be continually in our mouthes, and let vs magnifie his name together, as sayeth the Prophet Dauid, Psalme. 103. Christ then visited the Iewes, when all thinges were turned vpside downe, his seruice was de-

faced by the traditions of men, as the Scribes, and Phariſes, and Sadduces, who had corrupted the puritye of Gods worde and doctrine, and brought in their owne pelfe and maners, were altogether vnreformed, the poore neglected, the Prophetes deſpiſed, and Gods lawe ſet at nought. So that when our Sauiour came amongſt them, hee reſpected not any thing hee ſawe in them, but their extreeme miſerie and thraldome, which moued him to pitye them, and ſo much the more, becauſe they had ſuch a cruell Tyrant to rayne ouer them, as murdered a great many of their young infantes. So the Lorde came amongſt vs of late: when his Goſpell was layed aſide, and deuices of men, in ſteade of it, were ſet vp, when his miniſters were in euery place perſecuted, and burned: then he ſent a deliuerer to purge religion, to reſtore his trueth againe, to pull downe Antichriſt, and to aboliſh Poperie: hee reſpected not any thing in vs, for wee like ſheepe were all gone aſtray, euery man turned his owne way: but hee did this, being mindefull of his mercy and promes made

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freely vnto vs in Jesus Christ: I pray God wee may bee all truely thankefull, for so great and wonderfull a benefite bestowed vpon vs, as the like was neuer seene in our lande before. Surely good cause wee haue to remember the Lorde in our beddes, that giueth vs in the middest of our enemies, such quietnes and rest from all perils and dangers. The thing that followed immediately vpon this birth of our sauiour, was the comming of certayne wise and famous men from the East to worshippe him, being ledde with an extraordinary starre thereunto. Thus God the Father woulde adorne and magnifie the birth of his sonne, with the resort of these great and excellent men. And herein no doubt they being Gentiles, and the first fruites of them, that came to our Sauiour, doe signifye that the Gentiles also aswel as the Jewes, shoulde be called to be the people of God, that there might be one folde and one shephearde, as our Sauiour telleth vs in the tenth Chaper of Johns Gospel. This was comfortable for vs, being Heathen men and Gentiles, and altogether strangers from God, to be made

the peculiar people of God, and to be translated from the kingdome of darkenesse, into the euerlasting kingdome and inheritance of his welbeloued sonne. But see howe the declaration and shewing of this birth of so wonderfull a king, by the wisemen, was taken of Herode and the Iewes in Hierusalem: when they heard the king of the Iewes to be borne, it is sayde, that Herode and all Ierusalem was troubled with him. Thus wee see the nature and condition of the wicked, that when they shoulde be glad, and reioyce in the Lorde with thankesgiuing for his benefites, then they are troubled, they murmure, and are vnthankefull. Here all Ierusalem had great occasion giuen them to prayse God, and they consider not of it a whit, they had rather sleepe in their dregges of sinne. May, Herode went about to kill him, that came to dye for him, and to saue him, if hee coulde haue beleeued it. This doeth also reproue our maner and doings at this day: for when wee should yeeld God prayse and thankes, wee giue him none, and when he is most ready to doe vs good, either wee consider not of it,

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or else vnthankfully refuse it, as the swinishe Gergesites did. Howe hath Christ visited vs in mercy, in giuing vs his holy Gospel the foode of our soules, as much as euer hee did to the Iewes: and yet I say wee are troubled still in our mindes and soules, with ẏ cares of this world, which do choke the seede of his holy word. Wel (dearly beloued) let vs learne to be wise, and to consider thankfully of Gods benefites in time, lest they be takẽ from vs, as they were from the Iewes, and giuen to a nation that shal better receiue them, and make greater account of them. The third thing ẏ I saide was to be considered in the birth of our sauiour Iesus Christ, is the profite and comfort ẏ we may take & apply to our selues, our soules and bodyes by it, and what duetie is required of vs in this behalfe. The commoditie that ariseth to vs and al Christians by his birth, is, that Christ came to saue that which was lost, as Paul doth notably expresse the ende of his comming in the flesh, saying, This is a true saying, and by all meanes woorthy to bee receyued, that Iesus Christ came into this worlde to saue sinners, 1. Timothie 1.15. Then we perceiue this, that Christ was borne to

redeeme

redeeme vs. If he had not bene borne, wee couid not haue byn redeemed by him from the power of hell, and of Satan. This is a great matter, and a most excellent & wonderfull benefite. For we vnderstande now plainly & clerely by the word of the Lorde, that the seede of the woman hath broken ỹ serpents head, Gen. 3. that there is a Lion and a Lambe in diuers respectes, for his strength a Lion, and a Lambe by his meeknes, found worthy to open the booke, & to loose the seuen seales of it, which no man was able to doe, neither in heauen nor in earth, nor vnder the earth, Reuel. 5. that there is a childe, as Esaie sayth, giuen vnto vs, vpon whose shoulders the gouernmẽt of heauen and earth is laide, and doth cõsist. We may saye therefore, that a man is borne of the virgin Marie, the true and naturall sonne of Adam, of Abraham, of Dauid, which was promised in the lawe and Prophets, such a man I say, that hath conquered hell and death, and damnation, & deliuered vs from the wrath of his father to come. Of this, our faith may gather a double fruite and cõmoditie: the one, that there is a mediatour betweene God & man, euen the man Iesus Christ: we haue this media-

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tor for vs in heauen already: the other, ẏ by the participation & vnitie of his nature w ours, he receiueth & admitteth vs into the societie of him selfe, and all his riches and treasures are made ours, euen as the wife may say of her husband, that al her husbãds goods & lands are hers, because she is one with him: so may we say of our most gracious husband & bridegrome Iesus Christ, that all his store is now become ours: For we are bones of his bones, and flesh of his flesh, as Paul telleth vs plainly, Ephes. 5. If this be so, then wee ought to reioyce and be glad in our heartes, as Paul sayth, which is, in the Lorde, because that Christ the great iewell of God is sent into the worlde. If we greatly reioyce & triumphe, when wee haue a mortall sonne an heyre here borne in earth vnto vs, whō we knowe not whether he shall be good or ill, a cōfort or paine vnto vs: If (I say) we do reioyce at this vanity, what ought we to do (think ye) dearly beloued brethrē, whē we heare ẏ sōne of God to be borne for vs, & the heire of all things, a sonne that pacifieth his fathers wrath iustly conceiued against sinne, such a childe as maketh vs children, & bringeth vs into his heauenly possession & inheritance?

Ought

Ought we not (trow you) vnspeakeably to reioyce, & thanke God and his sonne Christ continually? It is good reason so to do, seeing it is our onely benefit, and not his: for he came and was borne for vs, and not for himselfe. The angels of God herein may teach vs our duety, howe thankfull we ought to be, and to reioyce for it, not with a worldly and carnal ioy, as many do, but with a spirituall and heauenly ioy of minde and conscience, as few doe. At the birth of our sauiour, there was a company and multitude of heauenly souldiers praysing God, and saying, Glory be to God in the high heauens, and peace in the earth, and towards men good will, Luke 2. They reioyced in the Lord, & were thankful for it, & yet are: much more ought we to do the like, that his wil may be done in earth of vs, as it is in heauen amongst them, euen as we dayly pray, Thy wil be done in earth, as it is in heauen. We haue in deede a celebration of this natiuitie of Christ, which is miscalled of vs Christmas. As ỹ name is euil, called Christmas of the Papists, as if Christ should say Masse: so is the time in it spent as lewdly of vs for the most part, if not in massing, yet in masking, in carding and dicing, in dauncing, in bellie cheere,

cheere, in excesse of apparrell, and in fond and foolishe playes & sportes, to passe the time away. In these sinnes and vanities, is the tyme of Christes natiuitie spent and consumed of vs. It were better to haue no day of it, then so to keepe it: and it is a great griefe to a godly mynde, to see that tyme which shoulde be imployed to the seruice of God, as it was in the primitiue Church, altogether wasted and dedicated to offer sacrifices vnto the deuill: for it is in it, as it is vpon the Sundayes or Lordes day throughout the yeere. The Sabbath which is appoynted for to heare Gods woorde, and to pray in, is turned altogether to play in, and made a day of all wicked sport and pastime, which is far from the ryght vse of it, & yet no Magistrate doeth correct it. God giue an amendement one day of it, to his honour and glory. Amen. Well, so it is with this time of our Sauiours birth: we shoulde giue thankes in it, and wee neuer thinke of our duetie in it the most part of vs. If Emperours and Kinges haue celebrated the memoriall of their birth dayes, then there is greater reason, why we should remember the ioyfullest birth day that euer was, or shalbe, I meane, of Iesus Christ

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our sauiour, borne so poorely and simply for vs. Not that we should so celebrate and keepe Christs birth day, as wicked Herode did celebrate his natiuitie, in feasting, in daunsing, in rash swearing, and last of all, in murdering the good saint of God, Iohn Baptist, Matth. 14. Mark. 6. I say, we must not so celebrate this birth day of Christ with him, least wee be partakers of his punishment and payne. But yet I feare a great many doe keepe this time no better. Neither must we keepe this day of our brother Christes birth, as Titus kept the birth day of his brother Domitian, in killing the Iewes for his pleasure, to triumphe, and so defiled his handes with innocent blood. surely we do not much better: for although we kill not with the sworde, yet we wound and kill our brethren with our tongues, we quarrel, we fight, and are contentious, wee sweare and blaspheme, and so reuile the liuing Lorde, and this is done most of all at the birth day of our Sauiour, as also vpon this day of rest, the Sunday, with cardes and dice & bloody othes. Wel, the Lord one day will take an account of these things of vs, vnlesse we speedily repent and amende. Thus we haue heard the thinges that may

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be noted vpon Christes birth, the circumstances of it, with the fruite that commeth vnto vs by it, and howe wee shoulde vse this day, and what is our duetie in it. Let vs thanke our sauiour Christ, that he woulde be thus borne for vs, and pray vnto him that we may remember it, and haue the ende of this his cõming in ẏ flesh, the saluatiõ of our soules, which he graũt vnto vs: to whom wᵗ his father, and the holy ghost, be giuen all prayse and glory, for euer and euer: Amen.

# The fourth Lecture vpõ the 4. article of our Christian faith:

*Suffered vnder Pontius Pilate, was crucified, dead, and buried, descended into hell.*

WE haue seene in the other two articles going before, the cõception of Christ and his birth, and what things were in them to be considered of: now cõsequẽtly foloweth his death with certayne circumstances of it, as what foloweth after it. But here may a question be asked, why there is no mention made of his life, which went betweene his birth and death. To this it may be answered, that seeing

ing the benefites of his life be cõprehended in his death (for whatsoeuer he did in al his whole life, we inioy it in his passion) therefore his life is not here set down, because we do beleeue it in his death. This article of Christs death is very necessary: for nothing had bene brought to passe for our saluation, neither should we haue had any profite at al by Christ, vnlesse he had bin crucified for vs. Therefore it is not sufficient to beleeue his conception & natiuitie, except we also confesse with our mouthes, and beleeue in our hearts stedfastly his death and bitter passion for vs. Therfore Christ is alwayes to be cõsidered of a Christian man, as he was crucified for his sinnes. The meaning of this article is this in other words: I ỳ am a christian man or woman, do beleeue & confesse, ỳ Christ my sauiour suffered, whẽ Pilate was deputy in Iurie, & was condemned by him most vniustly, and that he was crucified vpõ the crosse or tree for my sinnes, to redeeme me, & that he died for me, to bring me to life, & that he was buried and laide in the graue as other men, & suffered ỳ tormẽts of hell in body & soule, to acquit me before ỳ iudgement seat of God his father. In this article are fiue things noted vnto vs. First, vnder

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whom he suffered, & what iudge condemned him: secondly, what maner of death he died, he was crucified: thirdly, his death it selfe: fourthly, what was done after, he was buried: & lastly, what paines he suffered, he descended into hel. Al these things are expressed vnto vs in this one article: first is declared vnto vs the name of him that condemned Christ, which is Pilate a Romane, as Iohn 19. And this his name is set downe, not only for the credit of the historie to beleeue it the better, but also because this appertained to the misterie of our redemptiō, that we might knowe his death to bee ioyned with the condemnation of an earthly iudge. For seeing that by ỹ death of Christ not onely our sinnes must bee purged, but also the condemnation for them to be taken away: it was necessary that hee should die by the sentence of a iudge, and no otherwise, that we might be absolued before the great iudge of all the worlde. If Christ had been killed by theeues, or murdered in a tumult or sedition by priuate men, there had bene no redemption for vs in such a death, no kinde of satisfaction. But when we reade in the Euangelistes in their Gospell, that he was arraigned at the barre, ac-

cused by witnesses, and condemned by the sentence of Pilate, (although iniuriously, hee pronouncing him iust, once or twise, & confessing that he found no fault in him) we vnderstand by those thinges, that hee sustayned not the person of him selfe, but of al vs most miserable sinners, that should haue bene so condemned before his father, if he had not suffered this vnder Pontius Pilate for vs. And here are two things to be noted of vs, which are both confirmed by the testimonies of the Prophets, and do also giue a notable consolation and confirmation to our fayth: for when wee heare that Christe was sent to death, from the iudgement seate, and was hanged betwene the theeues, wee haue a full accomplishment of that prophesie, which is cited of the Euãgelist, He was reckoned or counted among the wicked, Esay. 53. And why was this so? truely, that he might sustaine the condition and estate of a sinner, and not of a iust man, as hee suffered death, not for righteousnes sake, but for sin and ỹ transgressions of the wicked. Againe, when we heare that he was pronounced innocent by the same man, of whome he was condemned, let vs remember that which another

Prophet

Prophet speaketh of him, I restored that which I tooke not, Psal. 69. ẏ is, Christ payed for sin, & bought it full dearely, which he neuer had, nor committed: for there was no guile found in his mouth. And why did Pilate then condemne him? Because he feared man more then God, & Cesars displeasure more then ẏ wrath of God: for when ẏ people cryed, If thou let him goe, thou art not Cęsars friend, then he consented vnto them to crucify him against his owne conscience, to pleasure the people, & to gratifye ẏ Emperour Tiberius. So we see, that he was a parcial, feareful, & vniust iudge, & had not the properties of a good iudge, as is required, Exod. 18. First, that they should be mẽ of courage, secondly, fearing God, thirdly, men dealing truely, fourthly, hating couetousnes. Let all Iudges take example & warning by Pilate, to execute iustice and iudgement indifferently to all men. For Pilate afterward, as histories recorde, for anguish and sorowe of minde hanged himselfe, as Iudas did before him. And here wee see, that as a Romane then condemned Christ, and as alwayes afterwarde hee was persecuted by the Romaine Emperours: so it is at this day by that great

Antichrist of Rome, the Pope and his adherentes: he is still persecuted in his members. This is the iust iudgement of God vpon them. God giue them grace (if it bee his will) to repent, & to come to the knowledge of the trueth, Amen. Secondly, let vs consider the maner of his death what it was. It was the crosse, most shamefull and accursed, not onely in mans sight, but also of God him selfe. Deut. 21. The curse of God is on him that is hanged. This Paul repeateth, Gala. 3. and saith, Christ hath redeemed vs from the curse of the lawe, being made a curse for vs, for it is written: Cursed is euery one that hangeth on tree. Thus we see still in euery article, and in euery point of our saluation, that exceeding great loue of Christ our master to vs, that not onely he was contented to suffer most grieuous paine for vs, but also shame and reproche, ignominie and contempt of the worlde. He was at the first taking, led away to Annas and Caiaphas, and then posted ouer to Pilate. Pilate sent him to Herode, and Herode sent him back againe with mockes and tauntes in a purple robe in mockage, & derision of him. And all this did our sauiour Christ for vs. This was much

much that I haue rehearsed already, but yet nothing to ỹ death of the crosse: for the crosse was as odious & shameful to them, as the gallowes is to vs, & yet Christ was wel contented with it, so wee might bee redeemed. This is that Paul speaketh of to the Heb. 12. willing vs to follow the great humilitie of Christ in his suffering of shame, saith, Let vs also, seeing that we are compassed with so great a cloude of witnesses, cast away euery thing that presseth down, and sinne that hangeth so fast on: let vs runne with patience, the race that is set before vs, looking vnto Iesus the author & finisher of our faith, who for the ioy that was set before him, endured the crosse, & despised the shame, and is set at the right hand of the throne of God. Consider therfore him that endured such speaking agaīst of sinners, lest ye should be wearied and faint in your mindes. We see many men can abide to suffer paine and griefe, which yet notwithstanding are ouercome with shame and reproche, and can hardly abide it. One peraduenture could bee contented to suffer some trouble for his deare friende, but who will bee hanged for his friende? Let the same minde therefore

dearely beloued be in you, that was euen in Christ Iesus, who being in the forme of God, thought it no robberie to be equal with God, but hee made himselfe of no reputation, and tooke on him the shape of a seruant, and was made like vnto men, and was found in shape as a man: he humbled himselfe, and became obedient vnto the death, euen the death of the crosse. You see out of this place, howe Christ for our sakes abased himselfe to shame, which consisteth in foure poyntes. It was much for him being God, to become man, whether it had bene King, or Prince, or Lorde: but it was more to become a miserable man, a seruant vnto men: more then that, it was to die: but most of all was it worthy prayse and commendation, that he died the death of the crosse, not for his friendes, but for his foes. Many other thinges did our sauiour suffer of the people, ỹ Scribes, the Phariſes, & the Iewes: as reuilings, & blasphemies, bitter nippes, and tauntes, but al was nothing to this crosse, it surmounteth all: & yet for all this, we must not be ashamed of him, for hee is our glory, Galat. 6. 1. Corinth. 2. they that are ashamed of him here in earth before men, he wil be ashamed

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of thē in heauē before his father & his Angels. Let vs therfore confesse and acknowledge Christ crucified for vs, and let vs neuer be ashamed of him, when hee commeth with his crosse, for he that taketh not vp his crosse dayly & followeth him, is not worthy to be his disciple, Luke 9. He might rather haue bene ashamed of vs, to see vs in that case we were, worser then wee can see any poore miserable begger, amongst vs here in earth. We see then, ẏ by Christ crucified, the blessing of Abraham is come vpon vs ẏ were Gentiles, Galat. 3. and ẏ the serpents head is broken, he being ẏ true serpēt lifted vp vpon ẏ crosse, to saue al those that hope vpon him by fayth, as the other brasen serpent lyfted vp by Moses in the wildernes, saued all those Israelites ẏ were stong, & looked vp vnto it, Numb. 21. verse. 9. Furthermore, by this crosse, ẏ hande writing of ordinances which was against vs, & which was cōtrary to vs, he, euē he tooke it out of ẏ way, & fastened it vpon the crosse, & hath spoyled ẏ principalities, & powers, & hath made a shew of thē opēly, & hath triūphed ouer thē in ẏ same crosse, Col. 2. Of this crucifying, & lifting vp vpō ẏ crosse, was Isaac a figure, who was bouūd & laid vpō ẏ altar,

ready to be offered. And so were al the sinne offerings layde vpon the altar: for he was made of God his father sinne for vs, that wee might be made the righteousnes of God in him, which knewe no sinne, 2. Corinth. 5. But of all other types and shadowes of the ceremonial lawe, this taking away of sinne by Christ in his crosse, was most liuely set forth and representeed vnto vs, as in a glasse, in the scape goate. For the Lord commanded Aaron Leuit. 16. that he should take a liue hee goate, and present him quicke before the Lorde, to make reconciliation by him, and that he should put his handes vpon the head of the goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, & all their sinnes, putting them vpon the head of the goate, & should send him away, by the hande of a man appointed, into the wildernes: so the goate shall beare vpon him all their iniquities into the lande that is not inhabited. Here was our saviour Christ figured, which bare in his body vpō the crosse, the iniquities of vs al, Esai. 53. 1. Pet. 2. and was wounded for our transgressions, and caried away al our sorowes, for by his stripes are wee healed, Esay. 53.

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Furthermore, this betraying and crucifying of Christ, and selling of him for thirty pence, was also foresigured in Joseph. For as Joseph was solde of his owne brethren into the handes of strangers: so was Christ betrayed and sold of his owne disciple, and deliuered of his owne nation into the handes of Pilate and the Heathen. The third thing that followeth in this article, is his death. He was dead in deede, as the Euangelistes doe report: for Luke sayth of him, that he cryed with a loude voyce and sayde, Father, into thy hands I commend my spirit. And when he had thus sayd, he gaue vp the ghost, Luk 23. So for the certaintie of it, it is not onely said that he was crucified, but also that he died: for otherwise nothing had bene wrought for vs. God sayde to Adam, In what day soeuer thou shalt eate of the forbidden tree of knowledge of good and euill, thou shalt die the death. Adam offended and brake this commandement: hee was not able to make satisfaction for it, to die the death of body and soule: therfore the second Adam Iesus Christ died the death of body, & suffered the death in soule, to redeeme vs, and to satisfie Gods wrath & displeasure, conceiued

ceiued most iustly against our sinne in Adam. This death was signified in euery sacrifice of beastes in the olde lawe of Moses, in the killing of bullockes, of calues, of sheepe, of goates, and such other things. For as the Apostle sayth, without shedding of blood was no remission of sinnes. This was verified in Christes blood, shed for vs in his death. Neither was this death of Christ to be seene onely shadowed in the ceremonies of the Leuiticall lawe, but also in diuers men. As Samson, who died him selfe to deliuer his people from the Philistims: so Christ, to deliuer vs from the deuils, died him selfe. Dauid also was a figure of him in many thinges. Here we see then, what a grieuous thing sinne was in Gods sight, that he could be pacified by no other meanes, then by the blood & death of his only and welbeloued Sonne Iesus. Surely our sinnes were as hard as the Adamant stone, which could not be broke by any other meanes, then by the blood of the true goate Iesus Christ. Consider here the wonderfull & vnspeakeable loue of Christ: he would die for vs, ẏ we might escape: euē as ẏ Pelicane, which hauing brought forth

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her young ones dead, or being stong & killed by serpẽtes, she pecketh forth her heart blood to reuiue her young ones: so we, being conceiued and borne in sinne, and altogether dead in our trespasses and offences, Ephes. 2. stong of that old and fiery serpent the diuell, which first beguiled our parents in paradise, and so hauing the rewarde of sinne which is death: we (I say) in this case are reuiued and quickened againe, by the blood of that true Pelicane Iesus Christ, which hee from his heart hath shead and powred out for vs. Thus we see how deeply we are indebted to Christ for his great loue to vs, in dying for our sinnes, and yet how fewe remember this death! Many, not once in a day, nay, not once in a weeke, or moneth, I feare, some, not once in a whole yeere doe remember it well: they are the more vnthãkeful, & vnkind sonnes to God so good a father, & Christ so louing a brother. It is ẏ only thing ẏ should especially be remẽbred, although all other things be forgottẽ. Beleeue me (deare brethẽ) Christ died not to this ende, ẏ his death should be forgotten, which was so cruell to him, or ẏ it should be lightly remẽbred of vs, for ẏ he might haue vs to remẽber it ẏ better, he instituted

stituted his last supper, in bread & wine: the bread broke, to put vs in minde of his most pure & pretious body broken & bruised for our sinnes, & that it doeth nourish vs, as the bread doth nourish our bodies: for his flesh is meat in deede Iohn 6. The wine ordeined, to put vs in mind of his blood powred out for vs, to wash vs from al our sinnes, 1. Iohn 1. & that as ỹ wine doth quench our thirst, and refresh vs, & comfort our hearts being sorowful: so doeth ỹ blood of Christ al these things vnto vs, in greater measure and abundance. This doeth also teache vs vnitie & loue together, ỹ as many grapes make but one wine, and many graynes of corne & wheate make but one lofe of bread: so should we be but one in Christ our head, for we are all members of the same body. The other sacramẽt also of Baptisme, doth put vs in minde of Christes death: for as ỹ water in baptisme doth wash the body: so doeth the blood of Christ wash our soules, and clense them frõ their filthines. Which thing is represented vnto vs in our baptisme, a signe of our newe birth and regeneration by the spirite of Christ. Therefore in our baptisme we ought to remember this death, for wee are buried with him into

into his death, by this seale and sacrament of our baptisme, as Paul proueth, Rom. 6. Nowe we see, that to the ende we may remember this great benefite of Christes death, we haue tokens of it, two in number: the supper of Christ, and baptisme: for by thē we shew forth the Lords death, vntil he come againe to iudgemēt, 1. Cor. 11. Nowe if any man marueile why we dye, since Christ hath died for vs, & tasted death once for all men, to make reconciliatiō for the sinnes of the people, & to satisfie Gods iustice: he may be answered, ỳ Christ hath taken away the second death of the soule, & not this first & naturall death of the body, which is common to all, for by it we enter into life: and although it be sometime grieuous to Gods children, yet it is not deadly to them, nay rather, ioyfull, seeing by it they come to Christ their head, as it was to Paul: I desire, saith he, to be loosed, and to be with Christ, meaning, to die. For albeit this death of the body dwelleth in vs, yet it hath no dominion ouer vs, by the force and efficacie of Christes death. And wee knowe that it is made nowe to the elect, a gate to passe by into heauen. We should not then feare death, seeing that

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the losse of this transitory life, is the high way into Gods euerlasting kingdome. And this may bee answered concerning sinne also. If any man aske, howe it commeth to passe, that wee haue sinne still remaining in vs, seeing Christ hath died for it to take it away: I answere, that Christ hath taken awaye the condemnation of sinne, that it shall not hurt vs, to bring vs to destruction, but the full abolishing of sinne shall cease in the latter day of iudgement, when all thinges shall bee restored againe to their perfection, Actes 5. So that now we may say, There is no condemnation of sinne to them that are in Christ Iesus, which walke not after the flesh, but after the spirite, Rom. 8. For see the wonderfull working of God, that all the curses and paynes that were in Iesus Christ, are turned to our blessings and ioyes: his death is our life, his pouerty our riches, his shame our glory, his descension into hell, is made our ascension into heauen: and finally, his misery here in this life, is made our felicitie and happinesse in the life to come. This is the Lordes doing, and it is marueilous in our eyes. O that men would therefore praise the Lorde for his goodnes, and declare

clare the wonders that hee doeth for the children of men! This death of Christe hath two benefites in it: for first it causeth that wee shall not die in the life to come, and then here it mortifieth our earthly members, it killeth our olde man Adam within vs, that it bringeth not foorth his accustomed actions of sinne within vs. Thus much concerning his death. Let vs nowe consider briefly the fourth poynt in this article, which is his buriall. Christe was buried by an honourable Counseller, Joseph of Arimathea, and Nicodemus, a ruler of the Iewes, who begged his body boldly of Pilate, and buried it with odours, as the maner was, Iohn 19. His buriall is mentioned, to assure vs that hee died in deede, as when wee see a man buried, wee doubt not but that hee is dead. The lesson that we learne by this buriall of Christ, is this, as the Apostle Paul teacheth vs, Rom. 6. and Colos. 2. that we should so through baptisme bee freed and buried from sinne, as he was buried in the graue, that like as Christe was raysed vp from the dead to ỹ glorie of his father: so we also should walke in newenes of life. So then, as we are crucified with Christ vnto sinne,

and

and dead and buried thereto, so must wee rise againe with him vnto righteousnes. But of this, more (God willing) in ỹ article of his resurrection. The last thing to be noted in this death of Christ, is the paynes which he suffered, which is called his descension into hell. Although this bee last in wordes, yet in sense it is to be ioyned with his crucifying, and went before his death in body, and burtall in the sepulchre. The meaning therefore of this his descension, is this: that Christ our sauiour, to redeeme vs both in body and soule, which had offended God, suffered the tormentes of hell, the wrath infinite of his father for the time, not onely in body, but also in soule, and did abide the most bitter and vnspeakeable sorowes of death in his minde and conscięce, pressed downe with the burden of all our sinnes, as if hee had bene forsaken of God his father. In this hell and torment, partly he was in his heauy agony in the garden, when he swette (as it were) teares of blood trickling downe from his face: his soule was verie heauie and sorowfull, euen vnto the death, so that there came an angel and comforted him from heauen, Luke 22. This hell was so great vnto him, that he

prayed

prayed his Father, if it were possible, that the cuppe of his passion myght passe from him: Yea, which was most of all, he was compelled for the very anguish and griefe of heart and soule, to say and cry out: O my God, my God, why hast thou forsaken me?: So that all the things that Christ suffered before, were nothing to this, ỹ now he suffered, whē he cryed out for very payne, & extreme sorowe of minde. For we must remēber, that Christ vpon ỹ crosse, did not only suffer paines in body, (as they did which were crucified w̄ him, which were ỹ paines that ỹ Iewes did put him to) but farther, he suffered ỹ extreme wrath of God his father, hanging vpon him, heauier then heauen and earth, which no angel was able to endure: & therfore, that he might be able to endure and to cōquer it, it was necessarie, that he should be God also, as well as man. For he suffred for all the sinnes, originall, and actuall, in thought, worde and deede, of all men that euer were or are, or shall be from the beginning of the worlde, from Adam vntill the ende of it, I say, he hath suffred sufficiently for them all, and as great paynes and torments as any damned soules in hell can or shall suffer. And was not this an hell (trowe you)

Psal. 22. 1.

Matt. 27. 46.

you) vnto our Sauiour, to abide in his bodie and soule, all these torments, which can not be vttered with any eloquẽce or tongue of man: Nothing had bene done for vs, if Christ had dyed the common death of the body onely, as other dyd. It was necessarie therefore and very expedient, that we might be perfectly redeemed in both partes both body and soule, that hee shoulde feele the seuere punishment of the vengeãce of God, because he powred out his soule an offering for sinne, and tooke vpon him our part, which were the malefactors and offendors, to bring vs vnto the fauour of God againe. We must not thinke then, (yea God forbid we shoulde) that he suffered no more payne then the Iewes put him to, or the other two dyd which hanged with him. For we see they cryed not out as Christ dyd, for they felt not so much as he did, which suffred for the whole worlde. And all this was for our cause: Let vs then applie it as a medicine to our wounds, otherwise it will not heale vs. Take the shielde of fayth, that when yee are in great torment and griefe for your sinnes, (as Satan doeth many times obiect them vnto you) when yee are euen at the brinke of desperation, then this will

be

be a notable comfort vnto you, to beare off all assaultes and grieuous tentations, yea, to quench the fiery dartes of the deuil, to remember, that our Sauiour Christ suffered the torments of hel euery one of them, to deliuer you from thē. This one lesson, if it be well learned, & surely setled in our hearts, will heale a wounded conscience, will rayse vs vp from the gates of hel, and will in our greatest distresse, be very sweet vnto vs. Be our sinnes neuer so many, either as ỹ sands of the sea, or as the starres of heauen, as they can not be so many: yet Christs mercy is aboue thē all, & greater thē they, & hath paide a sufficient price and ransome for them all. If they were as redde as purple or as crimson: yet they shalbe made as white as wool, and like to snowe, Esay. 1. A notable & cōfortable place: for before, ỹ Prophet sharply rebuked them of their grieuous sinnes and offences, and nowe in these words promiseth them mercy, if they will repent and amende, and so turne to the Lord with their whole heart. In this, that Christ hath suffered the tormentes of hell for all, we gather, that all that are saued, are saued by Christ alone, from Adam vntill this time, and to the ende of all the world: for he is the lambe

slayne from the beginning of the worlde, Reuel.13. That is to say, his death and passion was as effectuall to redeeme al that were before him, that dyd beleeue in him that he shoulde come, as it was auayleable afterwarde to saue all that are after him, which do beleeue that he is come in the flesh already to saue them. This is that, that our
Iohn 8.56. Sauiour meant, when he sayde, that Abraham reioyced to see his dayes, and sawe them: that is, reioyced in Christ, that he
Actes 4.12. shoulde be his Sauiour. For none other is there giuen vnder heauen wherin we must be saued, Actes.4. Thus wee see what is meant by these words, descended into hell: howe he suffered hellish tormentes for vs, not that his soule went into hell after his death, for it was in paradise, in the hands of God, as he commended it to his Father, & as ỹ soules of the blessed are, & his body was in the graue. Neither is there any place of scripture to proue any other discension thẽ this, which is ful of trueth & comfort. They alledge ỹ place of Dauid, Psal.16.10. But that doth proue vnto vs his resurrectiõ, that his body shoulde not be left in the graue, as others were, to see corruption and to rotte, as Peter doeth apply it, Act.2.27. to proue his

his resurrection from death, and not his descension into hell. The place of 1. Peter. 3. doeth shewe, that the Spirite of Christ was in the dayes of Noe, and preached by him to the wicked which were then rebellious and disobedient, and are nowe damned soules in hell, which he tearmeth spirites in pryson. This is the meaning of Peter in that place, (as also good interpreters doe prooue.) Neyther did Christ descende into hell to fetch the godly Patriarkes from thence, which dyed in his faith before his comming in the flesh, for they were in heauen already as concerning the soule, for the soules of the righteous are in the hands of God, and no torment shall touch them, Wisd. 3. Here then seeing Christ hath suffered and fulfilled all things for vs, we may saye to God as concerning his iustice, O righteous God, if shame, confusion and ignominie bee due to sinners for their euill desertes, if death bee the stipende and reward of sinne, Rom. 6. 23. If it deserue thy wrath and indignation most seuere, If it be worthy to be punished not onely with most sharpe paynes of body, but also extreeme torments of mynd and conscience: briefely, if it deserue hell and damnation for the vile-

nesse and filthinesse of it: Then O most iust Father and God, Christ thy Sonne hath suffered all these thinges to the vtmost, hee hath paide al whatsoeuer thou canst require of mee, for sinne, he hath perfourmed thy bande and obligation, and hath clearely canceled the handwriting that was against me. For can there bee a greater burden with measure more heaped and full, and pressed downe, appointed for sinne and iniquitie, then this was, which Christ Iesus thy beloued & only Sonne, which was in thy bosome, hath borne already for me? Therefore I beseeche thee most deare and tender Father, whensoeuer my sinnes shall come into thy sight, or question with thee, which my aduersarie the deuill layeth before thee and me, that then thou wouldest looke vpon Christ thy Sonne, which is thy true looking glasse, in whom thou shalt finde me to be most pure and innocent, and to be of the same white colour with him, and to shine most bright in his righteousnesse, which he giueth vnto me by faith, if I beleeue in him, as I can perswade my selfe most certainely and vnfaynedly that I doe. Good Father, for his sake receiue me into mercie, and bestowe thy heauenly blessings vpon me, be-

Col. 2. 14.

cause

cause hee hath deserued them well at thy handes. This prayer with boldnesse and confidence in Christes blood, may a true Christian man make to God the Father, when his sinnes shall begin to accuse him: and herein may he finde comfort, otherwise none at all. For God is not pleased, but in Christ and in his doings, as he saith, This is my welbeloued Sonne, heare him, Matt. 3. and 17. Where we note, that Christ is our onely reconciler to God, and our onely scholemaster to teach vs the trueth of Gods worde. Thus haue we heard in this article, the death of Christ, a wonderfull and vnspeakable mysterie, the circumstances of it, the cause of the same, the paines he suffered, and what comfort we haue and enioy by it. Nowe let vs giue to our heauenly Father most heartie, earnest, and continuall thankes for it, and likewise to Jesus Christ, that woulde vouchsafe to take it vpon him for our sakes, such poore and miserable wretches as wee were. It is the greatest and most precious Jewel and Diamonde that God coulde bestowe vpon vs. Let vs therefore pray vnto him, to make vs deepely consider of the valewe of it in our hearts and mindes, that we slightly esteeme

not of so excellent a treasure, but that wee may sell all, and buy it. Let vs furthermore desire of him, that by the death of his Sonne, hee woulde kill in vs all carnall and worldly lustes, and mortifie our earthly members, pride, concupiscence, ambition, hatred, couetousnesse and such lyke sinnes, that wee walke in them no more. Nowe seeing Christ hath dyed for them, to put them all away, and hath fastned and nayled them to his Crosse, that we shoulde serue him (being deliuered from the handes of our enemies) without feare, all the dayes of our life, in holinesse and true righteousnesse before him: This God graunt vnto vs for Christs sake, to whome with the holy Ghost, one blessed God, be rendred all prayse, and glory, and thankes giuing for euer, and euer, Amen.

The

# The fifth Lecture vpon the fifth article:

*The third day he roſe againe from the dead.*

WE haue ſeene before three articles, concerning the perſon of our ſauiour Chriſt, as his conception, his birth, his death: which we haue expounded as God hath giuē vs ability by his grace. Now foloweth the fift article concerning his reſurrection from the dead. And this doth folowe orderly in the beliefe after his death & paſſion: for ſo did Chriſt alwaies ioyne theſe two together, his death and riſing againe, ſaying to his diſciples, Mat. 26. 21. Behold, we goe vp to Ieruſalem, and the ſonne of mā ſhalbe deliuered vnto the chiefe prieſts and ſcribes, and they ſhall condemne him to death, & ſhal deliuer him to the Gētiles, to mocke & to ſcourge & to crucifie, but ỹ third day he ſhal riſe again. This was ſpoken to comfort them, ỹ although they cōceyued great care & ſorow, in hearīg ỹ he ſhould be killed, yet they might take as great comfort againe to heare, that hee was riſen from the dead. Chriſtes enemies did in deede what they might and coulde, to keep him downe ſtill: they layd a great ſtone and heauie vpon his graue, they ſealed ỹ ſtone, they made

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the ſepulchre ſure wᵗ a watch of ſouldiers, Matth. 27. 66. But all was in vayne: for Chriſt muſt needes be true of his worde and promiſe, to ariſe againe the third day, as he had often foretolde and prophecied of to his Apoſtles, and of the which they were al witneſſes, and as S. Paul ſaith, moe then fiue hũdred brethrẽ at once did ſee him. If any require teſtimonies of his reſurrection out of ſcripture, let him read the 28. of Matth. the 16 of Mar. the 24. of Luke, the 20. & 21. of Iohn, the 1. Cor. 15. with many other places of ſcripture. Wherefore no man can doubt of the trueth of this article, being confirmed by ſo many places of ẏ worde of God. This reſurrectiõ was very neceſſary: for vnleſſe it had folowed, and Chriſt riſen again, nothing had bene wrought concerning our ſaluation, neither had death bene conquered, nor ſatã deſtroied, nor we redeemed perfectly from the dolours of death. Therefore S. Peter ſaith, that God hath raiſed him vp, & looſed the ſorowes of death, becauſe it was vnpoſſible that he ſhoulde be holden of it, Acts 2. 24. as Dauid alſo proueth, Pſa. 16. Thou ſhalt not leaue my ſoule in ẏ graue, neither ſhalt thou ſuffer thy holy one to ſee corruption. This article doth proue vnto

vs,

vs, that Christ is both man and God: man, in that he did rise with his body in the which he fell and died before, for it is vnproper to say that God doth rise againe, for he doth neuer fall. His resurrection doth proue him to be God also, because he rayled vp himselfe the third day, as he testifieth, Destroy this temple (meaning of his body) and in three daies I wil reare it vp agayne, Ioh. 2. 20. It is also saide, that he was rayled vp by the glorie of his father, but that is spokē as concerning his humanity, wherin he is inferior to his father. Seeing then ẏ in the crosse, death & buriall of Christ, doth appeare a kinde of infirmitie and weakenes in respect of the world, because these things in Christ seeme base to many: wee haue to goe further for the full strengthening of our faith, to his most glorious & victorious resurrection ouer al his enemies: for although we haue a ful accomplishment of our saluation in his death, because that by it wee are reconciled to God, and satisfactiō is made to his iustice for our sinnes, so that ẏ curse is taken away frō vs, & the punishmēt paid for our offēces: yet for al this, we are said to be begottē (not by his death, but by his resurrection) into a liuely hope: for these are ẏ words of Saint Peter,

1. Epist.

1. Epist. 1. Chap. Blessed be God, euen the father of our Lorde Iesus Christ, which according to his abūdant mercy hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ frō the dead, to an inheritance immortall & vndefiled, & that withereth not, reserued in heauen for vs, which are kept by the power of God thorow faith vnto saluation, which is prepared to be shewed in ỹ last time, (meaning whē Christ shal come to iudgement) and we shal rise in our bodies. Wherefore as Christ by rising so triumphātly, became cōquerour of death: so the victory of our faith doeth consist especially in his resurrection, euē as the holy Apostle doth plainly expresse it, Rom. 4. 25. for he saith, that Christ was deliuered from our sinnes, but is risen againe for our iustificatiō: as if he should say, By his death was sinne takē away & abolished, but iustice and righteousnesse was restored & renewed vnto vs by his resurrection from death. For otherwise, how could he haue deliuered vs from death by dying, if he himself had bin swallowed vp of death: or howe should he haue gotten vs the victorie, ỹ had lost it himself: This thing the Prophete Osee foreseeing by the spirite of God, spake prophetically

cally as Dauid and other Prophets did, of this resurrection of our sauiour, saying, O death, I wil be thy death, O graue, I wil be thy destruction, Osee, Chap. 13. verse. 14. Wherfore we do in this sort distinguish ỹ benefites of his death from the benefites of his resurrectiõ. By his death sinne is abolished: by his resurrectiõ righteousnes is restored: by his death is death extinguished: by his resurrection is life repayred: to conclude, by ỹ one, hel gates are broke vp & vãquished, & by ỹ other, ỹ doores of heauẽ are vnshut & opened vnto vs. These are the proper differences betweene his death & resurrection, although ỹ one sometime is takẽ for ỹ other, & al things are giuen and applied to his death whatsoeuer we inioy. Here may be a question, why Christ was three dayes in the sepulchre. First I may say, It was to fulfill the scriptures: for Jonas was a figure & signe of his resurrection: now as Jonas was three daies and three nightes in the fishes belly, so was Christ in the graue. Agayne, hee was there three dayes, and did not rise by & by immediatly after his death, to confirme ỹ certaintie of his death, that he was dead in deede: for if he should haue risen straightway, mẽ might haue thought with thẽselues that he had not

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bin throughly dead. Againe, although it be
ſaid that he was three dayes and three nights
in the heart of the earth, yet was he there but
part of thē: for the ſcripture doth take a part
& halfe of a day for a whole day, as alſo part
of a mā, for ẏ whole mā. Wheras it is ſaide,
Actes 27. 37. there were ſo many ſoules in the ſhip with
Paul, it is meant, ſo many men in al with bo-
dies & ſoules: but the better, greater, & excel-
lenter part is vſually taken for the whole, as
in this place of three daies. This article hath
two principall poynts to be conſidered in it:
firſt, the reſurrectiō it ſelf of Chriſt, ſecond-
ly, the benefites ẏ come vnto vs by it, which
are three in nūber. Firſt, life & righteouſnes
is reſtored vnto vs by his riſing: thē morti-
fication & newnes of life here amōg men, is
taught vnto vs by this reſurrection: laſtly,
we are aſſured & perſwaded of our reſurrec-
tiō. In that ẏ Chriſt our head is riſen again,
we alſo the members ſhall riſe with him, as
Paul ſaith, Whēſoeuer Chriſt which is our
head ſhal appeare, thē ſhal we alſo appeare,
that is, riſe with him in glorie, (ẏ is) a glo-
rified body as his is. Phil. 3. Coloſ. 3. This
can not be but great comfort vnto vs. As cō-
cerning his reſurrection, partly ſome thing
was alledged before, & teſtimonies brought

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to confirme it, but this may be saide more of it, that it is so necessarie to be beleeued vnto saluation, that without it no life can be had: for how can he haue life, that doth not, or wil not beleeue the author & giuer of life, Iesus Christ, to be aliue & risen, but dead? how (I say) cã such an one haue any life in him at al? Therefore our Sauiour, willing to leaue a perpetuall memorie of this article to his Church, seeing it was of such great waight & importance, after that he had suffered, presented him selfe aliue to his Apostles & disciples, & to the women also, by many infallible tokens, being seene of them by ẏ space of fourtie dayes, & speaking of those things which appertayne to the kingdome of God. To this ende, ẏ he might cõfirme & strengthen thẽ in this true resurrection, he did eate & drinke w̃ them after he rose, Acts. 10. shewed thẽ his hands & his feete, bid them handle him, & see that it was euen he and none other, Luk. 24. 39. Yea this point is so necessarie to obteyne euerlasting saluation, that the Apostle S. Paul doth affirme, that if Christ be not risen againe, then is our preaching in vayne, then is our faith in vayne, then are we false witnesses of God, thẽ are we yet in our sinnes, and they that are fallẽ asleepe

asleepe in Christ are perished, and we of al men are most miserable. All these absurdities and inconueniences do follow, if we or any other beleeue not stedfastly, that Christ is risen againe. But (dearly beloued) Christ is risen againe, as the Angel said to the women, He is risen, he is not here, when they thought hee had not bene risen, but there in the graue as hee was layde. The Pharisees thought, that if they could perswade the people from the beliefe of this his resurrection, they should do well ynough with them, and therfore they gaue large money to the souldiers, to say that he was stollen away by his disciples by night. They wel knew that if ỹ people of the Iewes did beleeue this his rysing frō the dead, they would easely beleeue all other mysteries of his death and passion, with the articles going before. The Euangelists al of them do inculcate & make mentiō of no one article so much as of this: for although Iohn and Marke doe make no mention of his byrth & conception, yet notwithstanding, they make diligent rehearsall of this resurrection in their Gospels, Marke 16. Ioh. 21. The Apostles after ỹ ascension of Christ, did especially preach this article to ỹ people in al sermōs & preachīgs of theirs.

Matth. 28. 6.

Peter

Peter in fiue Sermons together, the 1.2. 3.4.5. of the Actes of the Apostles, maketh especiall mention of this resurrection. So doth he in the Actes 10. And so doth Paul. Act. 13. and 17. and in euery Epistle of his. For in deede our whole faith dependeth vpon it, which if it be once ouerthrowen, then can not our faith be sure & stable. Although the Apostles were chosen to be witnesses of all the doings and actiõs of Christ, Act. 10. verse. 39. yet were they especiall witnesses of his resurrection, because it seemed so incredible in the eyes of all men. For when as Peter made his Sermon immediatly after Christes ascension into heauen, in an vpper chamber in Jerusalem, to all the disciples, and to the women which were there, which were in all, both men and women, fiue score, hee made mention of this to the rest, that there must one be chosen into the roume and place of Judas the traytour, to be made a witnes of Christes resurrection, Act. 1. vers. 22. So that, although not only, yet especially the office of the Apostles was, to declare and testifie with all diligence and boldnes, the resurrection of Christ, to the people and Church of God. Belike then, this resurrection of Christ

doeth conteyne in it some notable mysterie, and lesson for our instruction: and surely so it doeth. Seeing it is so, let vs come to the seconde poynt which I noted, that was, the benefite and great profite wee reape by his resurrection. This resurrection was great losse vnto Satan, but the same was our gayne. For by it, death is swallowed vp into victorie, and the bonds of the deuill, whereby hee helde vs captiues at his will, are all broken and dashed in pieces, by this victorious Lion of the tribe of Juda. And this is the first benefite, that eternall life, which is ỹ free gift of God, Rom. 6. is now giuen vnto vs. Then before this resurrection, we were in the shadow of death, sitting in blindnesse and ignorance. Nowe ryghteousnesse is restored: then surely before, we were in our sinnes, as Paul saith, If Christ bee not rysen, then are you as yet in your sinnes, 1. Cor. 25. Well, nowe that he is risen, all our sinnes are put away. Let vs apply this doctrine to our selues, for our owne consolation and comfort, agaynst Satan and all his tentations, and let vs say of it as Paul did, Galat. 2. I am crucified with Christ, but I liue, (meaning by his resurrection) yet not I any more, but Christ liueth

ueth in me. And in that that I nowe liue in the flesh, I liue by the fayth in the Sonne of God, who hath loued me, and giuen him selfe for me. So must euery one of vs say, Christ hath rysen againe for me, & iustified me, and saued me, in restoring life vnto my dead body againe. Here ariseth likewise out of this, our duetie and thankefulnesse to our Lord Iesus Christ for this great benefite, not to forget it at any time, but as Moses sayeth, Deut. 6. 6. so must wee doe: for this is the precept and commaundement of the eternall God, These wordes or things which I command thee this day, shall be in thy heart, and thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou sittest in thy house, and whē thou walkest by the way, and when thou lyest downe, and as thou rysest vp. So these benefites of Christ are alwayes to be remembred. Alas, dearely beloued brethren, if we woulde so thanke and remember a friende of ours but a mortall man, as we woulde neuer forget him, but speake continually of him, and prayse him to others, if hee shoulde bestowe vpon vs a transitorie and temporall gift, which lasteth but for a time, as a thousande pound

in money or goods, or an hundred pounde lande a yeere, if (I say) we would thinke this very much, and great loue: what shall wee thinke of Iesus Christ, and howe shall wee bee able to thanke him sufficiently, and remember him ynough, which hath bestowed vpon vs his owne goodes and treasures, farre better then siluer and golde, and all precious stones, yea, to the which these things are but doung: and not onely hath he giuen vnto vs his goods and iewels: but he hath also giuen vnto vs most faire and large possessions, euen the inheritance of the kingdome of heaue, immortall, vndefiled, and which withereth not away, as these inheritances here belowe doe. These things come vnto vs by his resurrection, and yet who almost of the hundred part of men remembreth these benefits, and receiueth them with thankesgiuing accordingly: Nay, who thinketh not more of his lands and possessions here belowe, then of those aboue: Wel, they are the more fooles and mad men, and altogether vnthankefull to our good and louing Sauiour Iesus Christ, which doeth offer these things vnto them, if they woulde receiue them. God make them and vs al, one day thankefull for them.

them. Well, to conclude this point, let vs marke and beholde, that he is risen againe frō death, wherin did appeare greater force and power, then if he had at that time come downe from the crosse, whē the Iewes willed him so to doe: for he did so vanquish and ouercome death, striuing with him in the graue, that hee was not able with all his force, to keepe him vnder his rule and gouernment. If hee had bene ouercome, he should not haue saued vs. For it had bene al one with vs, as with one ready to bee drowned, and some other man to helpe and succour him, would couragiously leape into the water, who in the ende should be drowned him selfe, before he could releeue the other: what help then could come to the man that first fell into the water? Truely no other thing could ensue of this, but one euill to folowe an other, and the death of the second man, to be added to the losse of ꝑ first. But this was farre otherwise in Christ, who first deliuered him selfe from the terrors of death and hell, that he might the better perswade vs of our saluation, as a sure anker, by faith in him alone. The second benefit that commeth to vs by Christs resurrection, is newnes of life, & that we should

mortifie our former lustes, in dying vnto sinne, and haue a newe life in all righteousnesse and holinesse, as we see Christ did rise againe with a glorified body, not subiect to the like affections and passions as he was before, to hunger and thirst, to mortalitie and other miseries of the body, but had all things as it were newe: so shoulde we also ryse with him from this olde life of sinne, wherein wee haue liued too long, and put on a newe and a better life, that is, as Paul speaketh, to cast off concerning the conuersation in time past, that olde man which is corrupted through the deceyueable lustes: and that we should be renewed in the spirite of our minde, to put on the newe man, which after God is created vnto ryghteousnesse and true holinesse. This is the true image wherein Christ is rysen, and wherein we must also ryse: For surely (dearely beloued) as Christ was rayled from the dead to the glory of the Father, so we also shoulde walke in newenesse of life, Rom. 6. Then all they that doe not leade a newe life and a Christian, haue not yet risen with Christ, neither haue they part of his resurrection. For we must consider, that the scriptures of God do set forth

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vnto vs two resurrections: the one is of the body at the generall daye of iudgement, 1. Corin. 15. Of this we shall heare more in that article of ỹ resurrection, & this is common to all, and is in the life to come, called the seconde resurrection, where of Iohn speaketh, Reuel. 20. The other resurrection is of the soule from sinne, here in this life cõmon to ỹ elect and childrẽ of God, which are true members of Iesus Christ, and folowe him their head, and this is called the first resurrection, because it goeth before the other: and he that will haue his part of the seconde resurrection to life euerlasting, and not be hurt of the seconde death, must while he liueth here, indeuour to ryse from sinne. Of this resurrection Saint Iohn in the twentie of the Reuelation spake most playnely, saying, Blessed and holy is hee that hath his part in the first resurrection, for on such the second death hath no power, but they shall be the Priestes of God and of Christ, and reygne with him a thousand yeeres: that is to say, not a thousande onely, but for euer and euer, as is most clearely in another place of the same Iohn expounded, Chapter 22. verse 5. in these wordes, The Lorde shall giue

them lyght, and they shall reigne for euermore: Which by the way maketh agaynst the erroꝛ of them, that imagined that Christ shoulde reigne but a thousande yeere with his elect, and that vpon the earth also. But to come to our matter againe, from the which wee haue a litle digressed: We see that there is also a resurrection to be sought foꝛ here in this life, from sinne. Of this resurrection spake S. Paul also Ephes. 5. speaking to them that where fallen downe & asleepe, oꝛ rather dead in sinne: Awake thou that sleepest, and stande vp from the dead, and Christ shall giue thee light. In this resurrection from sinne and wickednes did Dauid arise, when hee had slept, and was almost dead in adulterie, and murder of Vrias, foꝛ the space of one whole yere and moꝛe: foꝛ when Nathan the Pꝛophet came vnto him, and sharply rebuked him foꝛ it, he repented and amended, and so roꝛe againe to a newe life afterwarde. So did Saint Peter also rise in this resurrection, when he had most wickedly and shamefully denied & foꝛswoꝛne his maister Christ: foꝛ he went foꝛth and wept bitterly: So he roꝛe againe, Mark. 14. And so doe all the godly: when they haue sinned, they are soꝛy

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for it, and by and by they arise by repẽtance, and neuer intende to doe the like againe. And verely so must we all doe, euery one of vs from the hiest to the lowest, none must be exempted, if we wil be Christs scholers and disciples, or haue any part with him in his holy resurrection. When we haue offended our master Christ, let vs be most heartily sorie for it, lament and amende, and serue him better afterwarde, taking heede of the like offences againe: then shall wee haue our part in this resurrection, & so be blessed for euer. Nowe the wicked and reprobate, because, when they haue sinned, they can not ryse agayne by repentance with Peter and Dauid, but rather lye still vnder the burden of their sinnes, and so fall to despayre: therefore they can haue no fellowshippe in this resurrection. As for example, wee see in Cain, how he dispayred when he had sinned, and neuer repented or amended his life, Gene.4. So did Saul: and so did king Pharao confesse he had sinned vnto ỹ Lord: but yet he hardened his heart, and continued still in his sinnes to prouoke the Lorde, for he would not let Israel goe tó serue the Lorde, who did not ryse in this resurrection. The like we haue of Esau, who wept in deede

Gen.4.14.

Exod.8.8 and 9.28.

Gen.27.38.

deede, but not in godly sorow that causeth repentance vnto saluation, not to be repented of, as ỳ Apostle speaketh of, 2. Cor. 7. But he lamented in worldly sorowe, that causeth death, because he amended not his sinfull life, Hebrew. 12. The like may bee sayde of Judas, who fell as others of the godly dyd into sinne, but rose not agayne with them. Therefore the reprobate, when they fall away, can not ryse, because they can not bee renewed by repentance, seeing they crucifie to them selues the Sonne of God, and make a mocke of him, as Julian that wicked Emperour & runnagate from Christ, after he fell away from him, neuer came to him againe. For it was vnpossible for him so to doe, as Paul sayeth, Hebr. 6. verse 4, 5, 6. But here let vs behold the peruerse dealing of man, and the vanitie of his heart, when he shoulde be risen with Christ in his resurrection, he riseth with the deuil to the toppe of all sinne and wickednesse: when he should be aliue in al good workes, he is dead in them, and quicke in all abominations: many rise, but not with Christ to ỳ glory of God, but to their owne glory, ỳ glo- of the worlde: some to promotions & preferm̃ets by vniust and vnlawful meanes, some

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to pride and ambition, some rise early, as Esay, 5. Chapter sayeth, But to followe drunkennesse, and to practise their wicked deuises, which they haue conceiued in their beddes. Thus they rise and haue a resurrection, but not in goodnesse, but in most filthie and abominable sinne. For where we shoulde be fresh and flourishing as good and greene trees, to bring forth good fruite, lest we be throwne downe and cast into the fire: we are dead & withered, & die in al goodnes, corrupt trees without fruite, twise dead and plucked vp by the rootes. This is a very miserable thing, but yet common to many. Wee see then by these things, that the wicked liue in the things wherein they should dye, and die in ỹ things wherein they should be aliue before God, as faith, hope, and loue of God, and heauen and heauenly things: so that we may iudge, that as yet they haue not atteyned to this resurrection, which Christ hath gotten and obtained for vs by his rising again. Wel, to conclude this lesson, let vs that are risen with Christ, seeke those thinges that are aboue, where Christ sitteth at the right hand of God, and let vs set our affections vpon heauenly thinges, and not earthly, for wee

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are dead, and our life is hidde with Christ in God, Colossians 3. vers. 1. and so let vs altogether mortifie our earthly members, and fleshly lustes, fornication, euil concupiscēce, vncleannes, inordinate affectiō, and couetousnes, which is of all vices the worst, & called Idolatrie: doing these things in the first resurrection, when Christ which is our life shal appeare, then shall we also in the seconde resurrection appeare with him in glory. The which assurance of our resurrection is the thirde benefite, we haue to note in this resurrection of Christ: for by it we are made sure and certaine of the rysing againe of our bodies at the last and generall day of iudgement, when Christ shal come to iudge all the worlde in righteousnes. I say, that his rising is the earnest of our immortalitie, not onely in our soules, but also in our bodyes. He is become the first fruits of thē that sleepe: and as in Adam we al die: so again by Christ and his resurrection, we shal al be made aliue at the great and last day, in as much as he is ỹ resurrectiō & the life, and he that beleeueth in him, although he were dead, yet shal hee liue, John 11. And hee is the head that is risen, therefore the body and all the members of the same

1. Cor. 15.

shall

shal followe in due time. For as when a man hath fallen into some deepe and dangerous riuer, and hath nowe recouered his head from vnder the water, and swimmeth aboue out of danger with his head, although his other parts & members of his body be not yet seene & discouered, yet wil al mẽ say, he is escaped from death already: so is it with our head Jesus Christ, and with vs his body. Seeing he is escaped and risẽ from ẏ deepe gulfe of death, (notwithstanding wee seeme as yet to be couered therein in this our mortall state) why may it not be iustly saide, that we are risen with him, being so neerely ioyned and vnited vnto him, vnlesse we will denie him to bee our head? Wherefore, if wee professe our selues to be his, wee must lykewise acknowledge that our resurrection is already begun in his, & that we do by hope, (which neuer maketh ashamed) in this life retaine ẏ assurance of that state, which hereafter wee shall with ful possession & accomplishmẽt in heauen with him enioy for euer. This can not bee but a great and singular comfort to al the faithfull seruauntes of Jesus Christ, to consider that their bodyes shal not lie for euer in the graues, as the bodyes of beastes do, but that they shall rise againe

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with Christ, which is before entred into heauen, to prepare a place there for vs, that hee may come againe at the last day to receiue vs wholy vnto him selfe. If wee were by the death of any friende of ours, made sure by good and sufficient warrant of an hundred pounde lande a yeere, howe greatly woulde wee reioyce thereof both night and day! And how ought we to reioyce continually, beyng put in assurance by Christes death and resurrection, not of landes and goodes here, which are but short and transitorie: but of the possession of the euerlasting and immortall kingdome of God, where are pleasures without ende, and ioyes without any wearinesse. O howe ought this to stirre vs vp to be in loue with that life, but especially and aboue all things to loue him, that was the authour and purchaser of these things vnto vs, euen Iesus Christ the sonne of God, both God and man! I woulde to God we did thinke of these thinges and consider deepely with our selues, what is prepared for vs by his resurrection: surely then wee woulde not sinne, at the least we would not wallowe with the sowe, and delite in our sinnes as many men do, the more is the pitie. Wel, this is the greatest benefite we obteine

teine by this resurrection, euen our owne ri-sing: if it were not for this, we were not bet-ter thē bruite beastes, yea farre worse, especi-ally the godly, who suffer many iniuries and tauntes, with mockings and paynes of the wicked: if they shoulde not be assured of this grace and happinesse, their life were ve-ry miserable, & they surely would despaire. But of these things which are very incident to the article of our resurrection, no things (by Gods grace) shal be spokē, whē we come to that point. In the meane season (dearely beloued) let vs giue to Iesus Christ most humble and heartie thankes, for the benefits that we receiue of his gratious goodnes, by his victorious resurrection, in that hee hath gotten to vs life, and opened the gates of paradise vnto vs, which were shutte before. And with all, because we neede continually to craue many thinges at his handes, let vs meekely pray vnto him, that hee woulde vouchsafe to worke so in our harde heartes by his holy spirit, that we may by his resur-rection, mortifie and kil all the wicked & vn-ruly desires of ý flesh, & other sinnes which are crept into vs, and beg we of him, that we may all of vs, leaue the olde sinfull life of Adam, and walke in a newe life, and put on

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the newe man Jesus Christ, and to make no prouision for the vnbridled flesh, to fulfil the lustes of it, that we may walke before him, and serue him, not for a day, or weeke, or moneth, or yere, but as ỳ holy ghost saith,
Luke 1.75. al the dayes & times of our life, in holinesse and true righteousnesse, to his honour and glorie, to the profite and commoditie of his Church, our brethren, and in the ende, to the consolation and comfort of our own soules, which God graunt vs for his sonnes sake: to whom with the holy spirit, be rendred all praise, and glory, and wisedome, and thanks, and honour, and power, and might, for euermore, Amen.

The

# The sixt Lecture vpon the sixt article of our Christian fayth:

*He ascended into heauen, and sitteth on the right hand of God the father almighty.*

THis is the sixt Article of our Christian faith, yet but the fift of thē that appertaine to Christ & his benefites, from his conception, to this his ascension into heauen: and it followeth consequently in order after his resurrection, not but that there was some time and space betweene: for Luke doeth recken fourty dayes, to this ende, that hee might instruct and confirme his disciples in the veritie of his resurrection: to the which ende he did eate and drinke with thē after he was risen. Nowe the meaning of this article in mo wordes (for the capacitie and vnderstanding of the simple and vnlearned) is this: I that am a Christian, doe beleeue, according to the scriptures, that Iesus Christ in the same body that he rose, is ascended into heauen, for to prepare a place for me, and to pray continually vnto

God his father for vs, to bee mercifull vnto our sinnes. This is the true sense and meaning of this article. Now let vs consider what things wee haue to learne out of it, and how many pointes to marke for our instruction, be in it. There are three things in this article: first, his ascension, secondly, to what ende he is ascended, lastly, the benefites that come to vs by this his ascension into heauen. These things well marked, will be for our consolation and comfort, against many temptations and troubles in this life, which the deuill assaulteth vs with, that we should despaire of the mercie of God in Iesus Christ. But this will be a remedy for them all, euen his ascension into heauen, and that for vs. Christes ascending into heauen, is manifestly proued vnto vs in the holy scriptures, not in one or two places, but in many, that we may be ỹ better confirmed in this behalfe, either against thẽ that doubt of it, or beleeue it not, yea, or against Satan, that wil go about to perswade vs that he is not there. S. Marke doth shew vs, that after the Lord had spokẽ certaine things vnto his disciples in Bethanie, he was receiued into heauen, and sate at the right hand of God, Mark. 16. 19. for those

those are his very wordes in ỹ place. Likewise S.Luke saith, And it came to passe that as he blessed thē, he departed from thē, & was caried vp into heauen. Neither do the Euangelists & Apostles of Christ proue this only vnto vs which were after him, & had familiarity with him, but the Prophet Dauid, to make it ỹ more euident to all the world, long before the cōming of Christ in the flesh, spake of it by ỹ spirit of prophecie, moued by the direction of ỹ holy ghost, saying, God is gone vp with triumph, euē the Lorde, with the sound of the trumpet: alluding in this ascension of Christ, for the glory & ioyfulnes of it, vnto the trūpets ỹ were blowē at ỹ solēne feasts of ỹ Iewes, Psal. 47. Also in the 68. Psal. Thou art gone vp on hie, thou hast led captiuitie captiue. We see then ỹ in the mouth of two or three witnesses, this matter is proued vnto vs, & ought therfore to be beleeued of vs, & fully established. But because no man doth (as I thinke) ỹ is a Christiā, doubt of this, neither is it in controuersie betweene ỹ Papists & vs, as cōcerning his ascensiō (although in ỹ maner of it there be cōtention) I wil therefore come to the second point, which is to consider how, & after what sorte he is ascen-

Luke 24.

ded, and remaineth in heauen, and to what ende, signified in these words, and sitteth at the right hād of God the father almighty.

What it is to sit at Gods right hand.

To sit at Gods right hande, is to haue, and to be aboue all rule, power, might and dominion, & euery name that is named, not onely in this world, but also in the worlde to come, Ephe. 1. It is then as our sauiour Christ saith, Matt. 11. and 28. To haue all things giuē vnto him, al authoritie, both in heauen and in earth. For the right hand of God, signifieth the euerlasting and infinite power of God. Wee must not thinke, that God being an infinite & most blessed spirit, and not a body, hath either right hand or lefte, eyes or armes, or such like partes and members of a mās body: but when ẏ scripture giueth these properties & speaches vnto God, (as it doth often) it is for our weaknes and capacitie, which are children and babes in Gods matters, & therfore can not vnderstand him in his maiestie speaking to mā, vnles he lispe (as it were) vnto vs, like a nurce vnto her young children. For we are so grosse, that we vnderstād not how greatly the Lord is angry with mā for his sinne & wickednes, vnles he speake after ẏ maner of men, & say, he repenteth ẏ euer he made man.

Iohn 1.18. and 4.24.

man. Againe we vnderstād not, or conceiue his wonderfull power and strength, except it be by a great and mighty and stretched out arme or hande. So by the eyes of the Lord is meant his carefull & vigilant prouidence & foresight ouer all his creatures, and by his countenance is most commonly meant his terrible wrath and anger. When the scripture giueth an eare to God, & whē the preachers saye in their Sermons, that he hath an eare: you must vnderstand that he heareth all things bee they neuer so secretly spoken of any man, as by his eye, hee seeth al things in this world, although they be neuer so much hid, and done in darke & secret places, as the wicked doe their euill workes. As we see then that kings and noble men do place at their right hande, such as are either their betters, or equals, or doe gouerne in their steade, so is it here: Christ is exalted and placed in that dignitie & honour that his father is, because he is equall vnto him. And this latter part of ỹ article, to sit at Gods right hand, being in the last chapter of Marke, from whence it seemeth this was taken, S. Paul doth expounde very well in ỹ 1. Ephes. that God hath set him farre aboue all principalitie and power, &

might and domination. And in an other place, Philip. 2. hath highly exalted him, and giuē him a name aboue euery name, that at the name of Iesus shoulde euery knee bowe, both of things in heauē, and things in earth, & things vnder the earth, and that euery tongue shoulde confesse that Iesus Christ is the Lorde, vnto the glory of God the father. This is the meaning of these words, he sitteth at the right hand of God. It is not of any corporall sitting, for it may as wel be sayd, that he stādeth at the right hand of God: For so did Saint Stephen see him, Actes 7. Therefore both by sitting and standing there, is meant, that he is aduaunced to great glorie, as hath bene sayde already. And here in this his ascension, so glorious is his kingdome to be seene, which hee did not take vpon him here in the earth. So that although Christ did shewe great glorie in his resurrection, all mortalitie being layde away, yet by his ascension into heauen, hee hath more notably declared his power: for now he gouerneth all things, and ruleth as a king ouer all the earth. And this doeth the Apostle teache vs, that he ascended farre aboue all heauens, to fulfill all things. For we see, and

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reade how aboundantly, and most miraculously he powred downe his holy spirit vpō his Apostles, Act. 2. howe he hath increased his church and kingdome in euery part of the earth, how he hath euer since his ascension, mightily defended his, & sharply punished his enemies. So that although he be in heauen according to his bodily presence, and not in earth (as the Lutheranes & Papistes do imagine him to be in the communion, contrary to this article, he ascended, which is to be meant only of his body, & not of his diuine nature, which doeth fill all things, & needeth not to descend or ascend:) yet (I say) Christ is with vs, as hee him selfe saith, euen vnto the end of the world, Mat. 28. 19. by his power & spirit, & by his grace and godhead, which is euery where. For he sayeth, that he will not leaue vs fatherles, but will come vnto vs: which he meant by sending his spirit, Iohn 14. We are not then to looke for Christes body here nowe vpon the earth, (as certaine heretikes do suppose) euen as he him selfe saith, Matt. 26. Me shal you not haue alwayes. Surely this saying can by no meanes be true, if his body be euery where, in euery place, at euery sacrament: then is not his body departed

from vs, then is he not ascended into heauen, but remaineth here still in the earth. But the Angell sayde to the women, that he was not there. That was some place, & then he had a glorified body. And it is said, that heauen must conteine him, vntill all things bee restored, Act. 3. Surely being now ascended in body, we neither reade of, nor beleeue any other descension in body, then that wherein he shall descēde to iudge at the latter day: as the Angels spake to ỹ disciples, This Iesus which is taken vp frō you into heauen, shall so come, as ye haue seene him go into heauen. So that vnles we see Christ so come down as he went vp, we will not beleeue ỹ papistes, ỹ say he is in the boxe or pixe, much lesse them that say, he is euery where, making him in deede to haue no body at all, but altogether swallowed vp by his diuinitie. For tell mee, I pray you, if Christ had meāt his body should alway remaine here vpon the earth, why did he say that he must depart from them? They cannot meane it of his diuinity, but of his humanitie. Againe, what needed his disciples to bee so sorowefull for his going away, if they had had his body with them? Here they answere, The disciples had not

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his body visibly, but his body inuisible or not seene. But surely the disciples, if they had vnderstoode it so, as the Papistes say, of his inuisible body, they were not such childzen, but that they would haue contented them selues, as well with his inuisible body, as his inuisible spirit, and grace afterwardes: therfoze they would needes know howe they should be comfozted when hee was gone from them. Chzist told them, by his spirite, although inuisible, and not by his body inuisible, which surely would haue comfozted them, although they saw it not, if it had then bene with them, as his spirite was: but Chzist meant no such thing, and therefoze promised euer his spirit to them, and all others after, and not his inuisible body. This is a plaine case, but I leaue to discourse of it any further, because I intend in this booke to edifie and instruct the simple readers, onely in the poyntes of Chzistianitie, concerning their faith, and not to make any treatise foz the learned. Seeing then wee haue a great hie Pziest, which is entred into heauē, euen Jesus the sonne of God, let vs hold fast our pzofessiō, as the Apostle sayth, and let vs goe boldly vnto the thzone of grace, that we may receyue

ceyue mercie, and finde grace to helpe in time of neede. For this was the third point, that I sayde was to be obserued of vs, to weigh with our selues, what profit and commodity thereby doeth ensue to all the faythfull, that hee is in heauen. Surely, this cannot be but great comfort to al the faithful: for they all are assured by Christes ascension, that they also shall one day, euen at the resurrection of their bodies, ascende with him: for he is gone to prepare a place for them, as he testifieth in Iohn. 14. I goe to prepare a place for you, and if I goe to prepare a place for you, I will come agayne, and receyue you vnto my selfe, that where I am, there may ye be also. Christ by his ascension hath opened the gates and doores of heauen, and Paradise for vs, which were shut against vs before, so that wee had no entrance thither. For this is most certayne and true, that if the head be there, then shall the body and members be there also: and if our captayne be there, then shall his souldiers, which are we, be one day with him, and the master will haue there his seruantes to wayte and attend vpon him in his house. And to be short, seeing Christ

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is in heauen, he wil haue his true Christians to be with him. Is not this a great comfort in all troubles, and hurlyburlies in this life, to meditate vpon this, that one day we shall come into the presence of our louing Maister Jesus Christ? Surely this would comfort any poore afflicted soule or body, if he did remember it: but we forget it, and then what ioy can wee haue in this vale of miserie? This comforted Dauid in his banishment, saying, When shal I come to appeare before the presence of God? This reioyced Paul greatly, when he sayd, A crowne of righteousnesse is layde vp for me in that day, when the Lord shal appeare, 2. Timothie 4. So then, this is the first, and one of the greatest benefites, that by Christes ascension, wee haue an assurance of our owne. For when Christ shall appeare, then shall we also appeare with him in glory, Colossians 3. But yet wee must remember, that as Christ first suffered shame and reproche, and bitter death also, and so in the ende entred into heauen, by diuers crosses and calamyties, so must wee also for the most part, enter in the same way with him: for by many tribulations must

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we enter into the kingdome of heauen, and all that wil liue godly in Iesus Christ, shal suffer persecution. For you knowe that the seruant must not looke to be better handled thē his master, or ẏ scholer, to be in better case then his teacher, nor we thē Christ. Againe, Christ by his ascension doth solicite al our sutes, causes, matters & iniuries, which we suffer, to God his father. For hee is our Atturney, & pleadeth for vs, as Iohn sayth, If any man sinne, we haue an aduocate with the father, Iesus Christ the righteous. Is it not a great comfort to a poore man, that can not make friendes, or come vp to the prince, because of costs and charges, to haue alway one of the priuy counsell to helpe and further his sutes as readily and diligently, as if hee were there himselfe: So surely it is with vs: wee haue alwayes Iesus Christ at hand with God his father, being of his most priuy and secrete counsell, to make requestes to God for vs continually, to pardon our sinnes, to grant vs grace and all other thinges necessary. This is singular ioy to a godly heart, soẏ wee neede not to seeke any other Mediatour, as the Papistes doe, as if hee were not sufficient of him selfe, or as mercifull

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to heare vs, as his mother, or Peter, or any other saynt in heauen. This is their folly, and madnes: let vs be contented with our only Mediatour Iesus Christ, because he is most able, and most willing to heare vs, yea biddeth vs to come to him for our causes, Matthewe 11. Come vnto me all ye that trauell and are laden, and I will refreshe you. Therefore we may boldly and safely goe vnto him in our neede and necessitye, and feare not. Which of vs is it, that if the prince did byd vs come at the first to her, and not to any other of her priuy chamber, but would come most willingly, and be glad so to do: Why thē come wee not to God at the first, saying in his worde. Cal vpon me, in the day of thy trouble, and I will heare thee: Why come wee not to Christ, that so louingly biddeth euery one of vs: Wel, let vs holde this for an vnfallible principle: Christ being ascended, is our onely spokesman, neither let any man thinke, that it is with Iesus Christ, the king of all kings, as it is with princes of the earth, that because he is so hie and in so great dignitie and maiestie, hee doth not therefore regarde, or respect vs here vpon the earth so lowe: nay, Dauid telleth

telleth vs the contrary, and meeteth with this obiection: for hee sayth, In deede the Lorde is hie aboue al nations, and his glory aboue the heauens. But yet hee sayeth, that he abaseth himself to behold ỹ things in heauen and in earth: yea, he rayseth the needy out of the dust, & lifteth the poore out of the dounghill, to set him ẅ princes, Psal. 113. So we see, although the Lord be hye, yet he hath respect vnto the lowly. And Iesus Christ, notwithstanding he be in all pleasure, & blessednes, yet he thinketh vpon vs, because he hath sometyme felt ỹ like míseries with vs: & we haue such an hie Priest, that can be touched with our infirmities, euen at this time also, as he sayde to Paul persecuting his sayntes, Saul, Saul, why doest thou persecute me? Christ counted himselfe then to be persecuted, although he were in heauen, because his poore members were afflicted, Actes. 9. In deede princes here, and noble men with vs many tymes knowe not the misery of others, nay regarde it not, because they haue neuer felt the like smart, and knowe not what hunger, or thirst, or nakednes, or imprisõment, or banishmẽt, or lacke of lodging meaneth, not hauing suffered the like themselues.

But

But (I say) ẏ case is farre otherwise with Christ, who knoweth better what we lack, then we our selues doe, and hath borne the like burden with vs, and doeth not forget vs nowe in his glory and honor, as many do their poore friends, whē they are aduanced to any promotion & dignitie by others. Wherefore as Ioseph in all his rioltie and glory, remembred & did acknowledge his poore brethren before Pharao, and all his house: so doeth vndoubtedly our Sauiour Christ thinke vpon vs, his poore brethren, saying, I will declare thy name vnto my brethren, and he wil not be ashamed to confesse vs in heauen before his father, and all his holy Angels. For howe should the head be ashamed of his body, or the husband of his wife? Christ is not ashamed of vs his spirituall kinred, as we are ashamed of our kindred many times, when we are exalted aboue them: nay, hee is neuer ashamed of vs, vnlesse wee be first ashamed of him. For then in deede hee sayth, Hee that is ashamed of me and my sayings here in earth before men, I wil also be ashamed of him in heauen before my father: and he that shal denye him here, hee

will

wil deny him there: but hee that shal confesse him here, he will confesse him there. Mar. 8. Furthermore we are to understand, that although Christ by his ascension hath taken away his body from the earth, which was not necessary for vs, yet he hath left vnto his Churche, and giuen vnto it, as a most sure and firme pledge, and earnest peny of his good will towardes vs, his holy spirit alway crying in our heartes, Father, father, & working in vs, that which is good & acceptable in his sight. This is the greatest comfort that may be to the faythful in this lyfe, and therefore is this spirit oftentimes called by our sauiour Christ, The cōforter. And this great and singular benefit we haue by his ascension: for he sayde, that vnlesse hee went his way from them, the comforter would not come, but if he went, he would send him, as in deede he did after his ascension most plentifully, and doeth at this day vnto his giue his spirit, either in greater or lesser measure, to some more, to some lesse, as hee thinketh good. This benefite then doe wee enioy by his bodily presence, departing for a time from vs. This gift is to our soules, the fountayne of life, and the very welspring & beginning

of

of all our Christian regeneration and newe birth in Christ, and so is called the spirit of Adoption, because it is proper to Gods children, and none other. This spirit doth leade vs into al trueth, mortifieth our euil deedes, killeth sinne in vs, reuiueth all goodnesse within vs, maketh vs merry in the Lorde, reioyceth vs in troubles, and doeth neuer leaue vs destitute altogether of some comfort or other. For this pledge out of our hearts can neuer be taken away, all other worldly things may be taken away, as from Job they were, who lost his goods & lands, wife, friendes and children: his bodye was afflicted, his soule tormented, yet in the middest of these calamities he had a comfort of this spirite, in that he coulde say in fayth, I knowe that my redeemer liueth: which he otherwise coulde not doe, but by the motion and helpe of the holy Ghost, as Paul teacheth vs, to the first Corinthians the twelft Chapter, in these wordes, I declare vnto you brethren, that no man can saye that Iesus is the Lorde, but by the holy Ghost, verse 3. Seeing then wee haue by Christs ascension the first fruites of his spirit, we ought also to ascende with him into heauen, if not in body, yet in soule, in minde

and heart, and all our affections. For where our treasure is, there shoulde our heart be also. Our treasure and only treasure Christ Iesus is in heauen, therefore let our hearts be wholy with him, as Paul saith, Our conuersation is in heauen, from whence wee looke for the Lord Iesus, who shall transfourme our vile body, that it may be made like to his glorious body. Phil. 3. So that as wee haue to learne by Christes resurrection, a spirituall resurrection here in this life from sinne: In like sort we learne also by these wordes of Saint Paul, an holy and spirituall ascension into heauen by our desires and thoughts, that we may ioyne to him euen nowe in fayth and spirite, till wee all meete in body there at the last day. And truely if we coulde keepe our mindes so ascending vp into heauen, it woulde be very beneficiall for vs, and ridde vs out of many daungers. Wee see and learne by experience, that the byrde is neuer inlured and caught of the fouler, vntill he lyght and sit vpon the earth: whē he falleth to ỹ ground, then is hee subiect to gunshotte, or other snares and daungers. So it is with vs: if our mindes were fixed aboue, vpon heauenly things, Satan coulde not take vs in his

trappes,

trappes, but when they are altogether cast downewarde vpon the earth, and earthly pleasures, then we fall into his baytes, and are entangled in his grennes. Therefore as Christ is ascended, so let vs also ascende in minde & cogitation vnto him: for Christ doeth bidde vs come vnto him, and this saying standeth in his full force nowe, as it did when he spake it here with vs vpon ỹ earth: and we must come vnto him nowe. Let vs then come and resorte vnto him by our earnest and heartie prayer: for then wee talke with him. For prayer is sayd to be a speach and communication with God, and a lifting vp of our hearces vnto him in heauen. We shoulde remember then, that as often as we pray, we speake to the maiestie of God, and therefore shoulde come with feare and reuerence. Let vs also come to Christ, to heare his comfortable worde and Gospel. For when we heare his worde preached vnto vs, or reade it our selues, we must consider that God speaketh vnto vs: and therefore giue diligent and attentiue heede to the things thou hearest, lest they slip out of thy minde. Againe, let vs also ascend and come to him by heartie thankesgiuing, for al benefits receyued in our body and soule, both temporall

ponall and spirituall. This is to ascende vnto Christ in this life. Seeing therefore ỳ by the blood of Jesus, we may be bold to enter into the holy place, by the new & liuing way which he hath prepared for vs, through the vaile, that is, his flesh, & seeing also we haue an high Priest, which is ouer the house of God, let vs all draw neere with a true heart in assurance of fayth, our hearts being pure from an euill conscience, and washed in our bodies with pure water: Let vs keepe the profession of our hope without wauering, and let vs ascende whither our forerunner Jesus Christ is entred and ascended for vs already, euen into the heauen of heauens. Another singular cõfort for to feed our faith vpon by Christs ascension, is his power to strengthen our weakenesse: for we beleeue nowe, that Christ hath taken full possession of his most glorious kingdome, & is entred into glory, to whom as Saint Peter sayth, The angels, and powers, and myght are subiect, and whatsoeuer else. For God hath sayde vnto him, Sit thou at my right hande, vntill I make thine enemies thy foote stoole: the Lord shall send the rodde of thy power out of Sion, be thou ruler in the middest of thine enemies, Psal. 110.

So

So that wee may boldly saye as Dauid sayde sometime, The Lorde is our shephearde: yea, the Lorde Iesus is our King, therefore shall wee lacke nothing. For tel me I pray you, what good thing can we want, Christ being our heauenly King, and hauing nowe all power and authoritie giuen vnto him, and sitting at the ryght hand of the almightie Father: Surely his seruantes shall enioy all things, as he sayeth, He that ouercommeth shall inherit all things, and who is he that ouercommeth, but Iesus Christ, in whome we by his power and vertue ouercome also: that as hee is made heyre of all things, so myght wee also bee made toynt heyres with him. Wherefore wee knowe Christ no more in his mortalitie, and humilitie. Yea although wee had knowen Christ after the flesh, yet hence foorth knowe we him no more after the flesh, but after the woorking of his myghtie Spirite, whereby hee is able to subdue all things to him selfe, Philip. 3. For here we must consider, that Christ hath thus ascended into glorie for vs, and hath receyued giftes for men, euen great spoyles of the enemies, to enrich his Church. This is our reioycing which wee haue dayly in

Christ Jesus: here is the ioy, patience, and victorie of the Saints of God, for he must reigne, until hee hath put all his enemies vnder his feete. Who then can be discouraged with any thing that befalleth vnto him, either of bodie, or griefe of minde, or losse of goods and friends? Is it not Christ that dyed for vs, and which is risen againe, who is also at the right hande of God, and maketh requeste for vs? Who shall lay any thing vnto our charge? who shal condemne vs? If Christ be on our side, as hee is most certaynely, being our head, who then can bee agaynst vs? howe can wee lacke any thing in this lyfe, when God hath giuen his Sonne for vs? What man or woman woulde thinke to lacke any thing earthly, that had a King to his Father, or a Prince to bee his mother? and shall wee bee of so litle fayth, to thinke that wee can lacke ought, hauing GOD the great King ouer al the world, to be our louing Father, and Jesus Christ his Sonne, the Prince of all princes to bee our owne mother? This were madnesse to thinke or conceiue: but yet if wee bee wauering through incredulitie, let vs saye and praye with the man in the Gospel, Lorde helpe my vn-

beliefe:

beliefe: and with the Apostles let vs saye, Lorde increase our fayth in vs, and make it strong agaynst all tentations of Satan. Seeing then that Jesus Christ is of that power, that he is able to bring to passe all thinges, Gods children may assure them selues of a singular defence agaynst all their enemies. For who shall separate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or peryll, or sworde? Nay (dearely beloued) I am certaynely perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor thinges present, nor thinges to come, nor heyght, nor depth, nor any other creature shall bee able to separate vs from the loue of GOD, which is in Christ Iesus our Lorde: for in all these thinges wee are more then conquerours through him that loued vs, and this is our Christ that sitteth in the heauens for vs. By this his glorie and power euer sithe his ascending, hee hath maynteyned the estate and welfare of his Congregation, and will doe to the ende of the worlde. The last thing wee learne by Christes ascension, is this, that he is also

ascended to leade captiuitie captiue, that is to say, to beate downe and ouerthrowe all his foes, and such as ryse vp heere agaynst him: so that as his power is a great comfort to his spouse, so it is as great a terrour and griefe to the wicked reprobates, to thinke or to consider of it. For it maketh them to frette and fume, and to bee euer at their wittes ende for sorowe and griefe, that hee must ouercome in spite of their teeth. Then wee learne, that our enemies shall not alway tryumph ouer vs, they shall not still haue vs in their bandes, in pryson and thraldome, but one day they surely them selues shall come to confusion and shame. The Scriptures, when they will paynt out Christ vnto vs in mercie towarde his Church, they giue him the name of a meeke and gentle Lambe, apparelled in white, making no sturre or cry in the streetes, not breaking a bruised reede, nor quenching a smoking flaxe, Matthewe 12. But when the Prophets will sette forth Christ in his maiestie and glorie, after his ascension, they giue him the name and propertie of a fierce Lion, all apparelled in redde and bloody garmentes, with a rodde

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and scepter of iron in his hande to rule and gouerne all nations. And this no doubt is, to cause & make the enemies of his Church to quake, euen as hee shewed him selfe in a vision to Saint John his beloued disciple, to comfort him no doubt, but to terrifie the enemies which were shortly to goe about to destroy the Church of God. Wee reade in the Reuelation 1. cha. that as John turned backe to heare the voyce that spake w̄ him, Christ shewed him selfe vnto him in his maiestie, as he was able to conceiue: for he saw seuen goldē candlesticks, & in the midst of the seuen golden candlesticks, one like vnto the sonne of mā, clothed with a garmēt downe to the feete, and girded about the pappes with a golden girdle: his head and heares were white as white wooll, and as snowe, and his eyes were as a flame of fire, and his feete lyke vnto fine brasse, burning as in a furnace, and his voyce as the sound of many waters, and he had in his ryght hand seuen starres, and out of his mouth went a sharpe two edged swoorde, and his face shone as the Sunne shyneth in his strength. This vision of Christ in his glorie was so fearefull, that it made John him selfe afrayde, but the Lorde dyd shewe him

him selfe so, to comforte his seruauntes which should suffer persecution a litle after, but to threaten the enemies by his mightie power. This is that which the holy Ghost spake long since by Dauid, The Lorde reigneth, let the people tremble, hee sitteth betweene the Cherubims, let the earth be mooued, the Lorde is great in Zion, and he is hie aboue all people. The Lorde that is at thy ryght hande, shall wounde Kings in the day of his wrath, he shall bee iudge among the heathen, he shall fill all with dead bodyes, and smite the heades ouer great countreys. Here wee see howe Dauid speaketh most magnificently of this glorious kingdome of Christ, beyng nowe exalted aboue the heauens by his ascension: howe hee assureth the enemies of destruction, but promiseth deliuerie to the godly in the Church. As Christ did alwayes deliuer his Church, euen from the beginning, Noah from the flood, drowning the rest, Lot from Sodome, when hee consumed the remnant with fire, the Israelites from the bondage of Egypt, and the tyrannie of king Pharao, ouerthrowing his enemies in the redde sea, for Christ was that

great

great Angel that went before them: likewise in destroying the Assyrians so many thousandes in one nyght, and sauing good king Hezekia and the rest, so did hee most wonderfully destroy great Babylon, and ransome thence his owne prisoners: finally, howe he destroyed the Edomites, the Ammonites, the Moabites, the Philistims, and the Canaanites, they that reade the hystories of ỹ Bible, shal wel perceiue: as (I say) Christ hath done these thinges to his enemies before his incarnation, so especially after hee was receyued vp in glorie, hee hath done the like. Howe mightily did hee suppresse and beate downe the great rage and furie of Saul, beyng armed and sette as a fierce Tyger, or Lion, to destroy both man, woman and childe of Christs flocke: But the Lorde Iesus from heauen subdued him, and made him as tame as a Lambe, Actes 9. Did hee not cutte off in lyke sort that cruell tyraunt Herode, that killed Iames, & had also taken Peter: It is sayd, that in his pryde he gaue not GOD the honour and glorye, and therefore was immediatly strooken of the angel, and most shamefully eaten vp of wormes, Actes 12.

Howe

Howe Julian the Emperour, that wicked forsaker and persecutour of the Christians, was handled by the iustice of God, and ended his life miserably. So Zonenus in in his sixt booke of his storie, the seconde Chapter, doeth sufficiently declare, that he was not killed by any of his enemies, but by one of his owne souldyers: And when he was strooken with the darte, and wounded to death, hee vnderstoode well the cause of it to bee, for persecuting Christ and the Christians: for hee tooke the blood out of his wounde, and flang it vp into the ayre, as if hee had seene Christ, and accused him of his death, as in deede hee was the chiefe authour of it, to punishe that wicked reprobate, which had so before contemned and mocked his worde and Gospel. They that list to reade histories, either prophane or diuine, shall see howe the tyrantes, and murdering Emperours of Christes Church, haue bene by Iesus Christ in his glory taken miserably out of this life. Consider all the Emperours of Rome that persecuted the Church, what became of them, and howe they dyed. Was not Nero that monster, partly by himselfe, and partly by one of his owne men, thrust through with a dagger,

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as Suetonius, and others do report: Galba, Otho, and Vitellius, did they not suffer the like: Did not Domitian destroy his owne brother Titus, and poisoned him: and was not Titus a persecuter of the Jewes: Domitian was miserably kylled by one Stephanus his man, Maximinus slayne by his owne armye, Commodus kylled of Narcissus, Macrinus thrust thorowe by his souldiers, Decius killed by his enemies, Valerianus pearsed with a speare of the Persians, Pilate after hee had crucified our Sauiour Christ, within fewe yeeres after, was hee not dryuen to hang him selfe for sorowe, as Judas did before him: Diocletian and Maximinian, which were the authours of the tenth and last persecution agaynst the Christians, deposed them selues of their imperial function, by the secrete iudgement of God. Maxentius the sonne of Maximinian, maketh of the same cuppe with Pharao, being both like enemies against Christ and his Church: for Maxentius was drowned in the water with his harnesse vpon his backe. The Popes of Rome, being as great persecutours as euer were any,

of Christ and his Church, many of them haue had very wretched and shamefull endes. Alexander the sixt, was taken away with the deuill, by whome he atteyned to the papacie. Looke vpon our papistes in Queene Maries dayes, and see howe a great many of them dyed. Wee lacke not examples among vs euen fresh in memorie in those dayes. Let a man consider with him selfe, the vnhappie and vnfortunate endes of the last race of the kinges in Fraunce, and he shall say, that Christ euen in his glory doth marueilously defende his Gospel, with the professours thereof, & rewardeth their enemies according to their desertes. So that a man may iustly say and confesse with Dauid, Doubtles there is a God that iudgeth in the earth, surely there is a Christ that defendeth his Church: for hee shall treade downe our enemies vnder vs, and destroy them that rise vp against vs, Psalme. 60. By these examples then we may haue comfort & perswade our selues that are the litle flocke of Christ, ỳ as he hath done already, so he will doe alway for vs: for he is able still, and his hande is not shortned, but as long as it was,

neyther

neyther is he chaunged. And let vs with Peter say and beleeue, that the Lorde knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment. It woulde admonish therefore the wicked, and the obstinate, and persecuting Papistes of Christes Gospel, to learne to take heede by these lessons aboue rehearsed, and not to goe on stil to prouoke and kindle the great wath and anger of Christ against them, seeing hee is armed with vengeance and terrour against them, and nowe sitteth in his throne of maiestie. These are the thinges that wee haue to beare in minde vpon this article of our faith, concerning Christ his ascension. The first poynt was of the ascension it selfe, not into the ayre or cloudes, but into heauen, proued by the manifest woorde of God, the holy scriptures: the seconde, the glory and power of it, shewing the ende of it, which was, to sitte at Gods right hande, to gouerne all thinges: the thirde poynt was the great assurance of fayth that commeth to vs by it, and the comfort that we conceiue by his so glorious ascension into heauen for vs. Nowe let vs

humble

humble our selues before this Lorde Iesus Christ, in giuing him first most hearty and intire thankes for all his benefites bestowed vpon vs, especially for this, that hee hath ascended into heauen as a conquerour, and taken possession of heauen for vs alreadie: and let vs pray vnto him, that as hee is ascended alreadie in body, so we in the meane while may thither ascende in minde and heart, where true ioyes are only to be found. And seeing he is made gouernour of heaue, and earth and al, pray we him, that he would gouerne and defende vs here in earth, by the assistaunce of his holy spirite, tyll wee all meete together at our generall ascension in the vnitie of faith, and acknowledging of the Sonne of G O D, vnto a perfect man, vnto the measure of the age of the fulnesse of him. And because hee is of power sufficient, let vs beseeche him, to bridle and stoppe the mouthes of tyrantes, to confounde Antichrist, which seeketh by al meanes to extinguish his trueth, that hee would also hasten his comming vnto iudgement for his elects sake, which grone vnder the crosse. These things he graunt vnto vs, which is able, euen Iesus Christ the onely

wise,

wise, mighty, and immortall God, to whom with his father, and his holy spirite, be rendred all prayse, and glory, and dominion, for euer and euer: so be it.

# The seuenth Lecture

## vpon the seuenth article of our Christian faith:

*From thence shall he come to iudge both the quicke and the dead.*

THis is the seuenth article of our belefe, but the sixt and last of thē that cōcerne ẏ person of Christ, and onely of all the rest of the fiue going before, remaineth to be fulfilled, and in his time accomplished. For as concerning the other articles of our sauiour Christes person, which are the fiue former, we beleeue most constantly, that they are al already performed and verified: namely, first, that he hath bene conceiued, secondly, borne, thirdly, died, fourthly, risen againe, fifthly, and ascended into heauen. Onely this we beleeue yet to be to come, that is, to iudge the quicke and the dead. The meaning of this article is this: I that am a

Christian man, womã, or childe, do beleeue assuredly, that Christ shall come againe visibly in the great and latter daye of iudgement, with glorie and power from heauen, as he was seene to go vp accompanied with his holy angels, to iudge al the world most iustly, both those that are already dead, and those that he shal finde aliue at his cõming, and that none shall escape his iudgement seate, 2. Cor. 5. to this ende, that the good may be rewarded with euerlasting life and immortalitie, & the wicked punished with euerlasting death and destruction, from the presence of the Lord, and from the glory of his power, 2. Thes. 1. The Lord Iesus euen in this life, doeth shewe and set foorth vnto all the worlde most wonderfull signes and tokens, both of his mercy to the elect, and iustice to ỹ reprobate: but because his kingdome is not of this worlde, therefore our faith must amount hier to consider of his last comming, wherein hee shall shewe as great glorie and maiestie, as he did humilitie and meekenes in his first comming in the flesh. For as we doe beleeue that he is appointed of his father, to bee the sauiour and redeemer of mankinde: so doe we also confesse

confesse him to be ordeined the great iudge of the vniuersall world, & that it is he alone that shall iudge with vnspeakeable glory, both great and small at his appearance: so that although many men thinke that there is no generall iudgement, yet at the last, they shall feele that this iudge shal summõ them all to appeare most fearefully before his imperiall throne of maiestie. And this iudgement of Christ standeth with good reason and iustice, that it should be openly seene and perceiued of all men at the last, lest either the wisedome of the flesh or mãs reason, or the multitude of ỹ wicked should be able iustly to charge vs (as they do most vniustly) that we faine to our selues a God, a Lord, a Christ, and such an head as neuer sheweth him selfe, nor was seene of men. Wherefore to auoyde this slander and reproche of the blasphemous mouthes which say, Where is now your God? let him shew him selfe: we (I say) doe beleeue, that one daye hee shall come to iudge the whole earth. For this is that, that Saint Iohn sayeth in his Reuelation, 1. 7. Beholde, he commeth with cloudes, and euery eye shal see him, euen they which pearced him

through, and all kinreds of the earth shall wayle before him, euen so, Amen. Let the wicked men therefore, and the mockers of this iudgement, triumphe neuer so much, yet shall they not be able to hinder or disanull the deuice and purpose of the Lorde. They doe in deede bende their tongues like bowes, to shoote out blasphemies against the Lord, saying, Where is the promise of his comming? But let those men vnderstande, that as the Lorde Iesus was seene to goe vp into heauen, so shall hee come downe agayne from heauen, as the Angels of God reported, Actes 1.11. And albeit they will not beleeue it, but make a iest of it, yet they shall feele it one daye to their great payne and sorowe. It is meete then, and requisite, that he that was (for our saluation before the iudgement seat of mã) vniustly condemned, shoulde shewe in the ende howe great his iurisdictiõ and authoritie ouer al flesh is, and what his iustice requireth. Seeing then we must all appeare before the iudgement seate of Christ, to receiue euery man according to his woorkes which he hath done here in his body, whether they be good or bad: for the more orderly proceeding in this matter, let vs cõ-

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sider howe many things are necessarily to be marked in this iudgement. There are seuen points to be obserued in this matter: first, the iudgemēt it self, secondly, ẏ iudge, thirdly, the persons that shall bee iudged, fourthly, the maner of this iudgemēt, after what sort it shall be, fiftly, the time, sixtly, ẏ place, and last of all, the finall cause or ende of this iudgement, wherefore it is ordeined and reserued. But before we speak of these things in order, we must answere to an obiection, which is cōmonly made of the vnskilfull and vnlearned against this iudgement: for when they hear of this iudgemēt, they aske to what ende it shall be, seeing euery man that dieth, is iudged already, either to heauen, or els to hel, as soone as the breath is out of his body: therefore it may seeme that this day is superfluous & needeles. To this we make answere, that iudgement is of two sortes, for there is a particular iudgement, and a generall. In ẏ particular iudgement of God, euery mā is iudged in soule incontinently, as he departeth this life, but this is for the soule only. In ẏ generall iudgement, both the body & soule shalbe ioyned together, and so enter either into ioye, if they beleeue in Christ, or into

payne, if they beleeue not. For vntill this day the man is but vnperfit, as hauing the soule onely in blisse, and not his bodye, which shall in this iudgement bee rayſed vp, and put vnto the soule. To this ende is the generall iudgement: and this article doeth proue vnto vs the resurrection of our bodies: for if all must bee iudged, euen in the bodyes also, then the bodyes of the dead must rise agayne, and come to iudgement, to receiue in their bodies, either euerlasting life to immortalitie, if they haue done well here: or els euerlasting death, to their endles payne and griefe. Agayne, this daye is to make manifest vnto all men in the worlde, euery mans estate, eyther to saluation or condemnation: for all shall appeare together before their iudge visibly. The scripture doeth make mention of three commings of Christ. The one was in the flesh among the Iewes in very poore estate, base and simple, when hee did redeeme vs: this we doe beleeue to bee past and fulfilled already according to the Prophets, against that wicked opinion of the Iewes, which deny he is come in the flesh. Another comming of Christ is by his holy spirite,

grace,

grace, power, and worde into our heartes: and when his ministers doe come vnto vs in his name to preache his worde and Gospell vnto vs, then is he sayde to come vnto vs. Of this cõming vnto euery faithfull mans conscience, our sauiour speaketh of in the 14. of Saint Iohns Gospel on this wyse, If any man loue me, hee will keepe my worde, and my father will loue him, and we will come vnto him, and dwell with him. And againe, a litle before, He that loueth me, shalbe loued of my father, and I will loue him, and will shewe mine owne selfe vnto him. So we doe pray that his kingdome of grace may come vnto vs, and wholy possesse our heartes and myndes. But neither of these commings doe wee speake of in this place. The thirde comming of Christ is to iudgement most royally in his glorious kingdome, with all his mighty and holy Angels, and whole number of his Saintes, at the last daye, when all shall appeare before him. The last iudgement of Christ (which was the first part of our diuision) is most certayne and sure to come: if any doubt of it, let him reade these places for his confirmation, for to recken thẽ all vp, were too long

and tedious a matter: Matth. 24. 25. Mark. 13. Luke 21. Iohn 5. Act. 1. 17. & 10. chap. Rom. 14. 1. Cor. 15. 2. Cor. 5. Phil. 3. Colo. 3. 1. Thes. 4. 2. Thes. 1. 1. Tim. 6. 2. Tim. 4 Titus 2. Heb. 9. Iam. 5. 8. 1. Pet. 1. & 5. cha. 2. Pet. 3. 1. Ioh. 3. 2. Iude 14. Reuel. 1. & 20. chap. This iudgemēt of Christ shalbe most iust and vpright: & although hee were most falsly iudged and condemned, yet shall he iudge his enemies most truely, Iohn 8. frō whose iudgement it shall not be lawful for any man to appeale. Wee knowe, saieth Paul, that the iudgement of God is according to righteousnes, Rō. 2. And Abraham affirmed the like, and so did Dauid, The Lord shal iudge his people with equitie. Although iudges here be corrupt and faulty, as bribed with giftes, affectioned with friendes, lead with feare, moued with fauour, or by any other meanes induced to peruert iustice, yet Christes iudgement shall haue none of all those corruptions and infirmities. He shall haue most diuine, yea, infinite wisdome, that hee be not deceiued, not onely to see thinges open and manifest, but also to iudge and to discerne the very secretes and thoughtes of the heart, as Paul sayth, Hee will lighten the

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things hid in darkenesse, and make the counsels of the heartes manifest, 1. Cor. 4. His sentence shall be sincere and sounde, not partial, inclining more to one part, then to another, in whome neither the loue of friendes, nor feare of foes, nor bribery by giftes and rewardes, shal haue any part or place. For there is no respect of persons with Christ, Roman. 2. Seeing then (beloued) that this iudgement is so seuere and straight, let vs be diligent, that we may be founde of him in peace without spot, and blamelesse, as S. Peter doeth counsell vs. Thus much for ỹ iudgement it selfe, which was the first thing proposed. Now let vs come to the second part, to consider who is our iudge. It is sayde, that he shall come to iudge, that is, Christ: for to him is al iudgement committed, & the father doth iudge in the person of his sonne, Iohn. 5. because all men shoulde honour the sonne, as they honour ỹ father. I neede not to bring many places for the proofe of this, the scriptures are full of it, that Christ is ỹ supreme iudge, and I hope I neede not to perswade men in the doctrine. Let vs rather see what we may gather out of this doctrine, and apply it to our consciences, for our consolati-

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on & cõfort. The vse of this doctrine, ỹ Christ is our iudge, is two fold: either in respect of ỹ wicked, or els as concerning ỹ good. As concerning the good, ỹ Christ shall be their only iudge, they cã not but greatly reioyce & conceiue a wonderful comfort, ỹ their sauiour & brother shal be their iudge, who although he wil not iudge partially, yet surely being a brother & sauiour, yea ỹ head of his body, will iudge most mercifully: therefore our sauiour biddeth vs, when we see this iudgement drawe neere, to lift vp our heades and to reioyce, because our redemption draweth on. For how should we feare, whẽ Christ wil make vs iudges with him: as he sayth, Ye that haue folowed me in ỹ regeneratiõ, shal sit vpõ twelue thrones, & iudge ỹ twelue tribes of Israel. And Paul sayth, Doe ye not know, that ỹ saintes shal iudge the world: Not that we shall be iudges with Christ, but ỹ we shal allow & approue his iudgemẽt. For to speak properly, the elect shal not be iudged, but the wicked shall be iudged to euerlasting fire. This certainly is no smal comfort for weake cõsciences, to consider ỹ the prince shal iudge his owne people & subiectes, the head his members,

members, & the aduocate his clients. How then can he condemne those, for whose safegard he doth come, & will ratifye ẏ promise of euerlasting blisse, which he hath promised here in this life by his Gospel? We shal not thē be cited before any other tribunall seate, thē of our louing bridegrōe, who shal make himselfe ready to receiue his spouse & wife, vnto himselfe for euer. Reuelat. 21. This day is called the mariage day of the Lambe, and his supper: and his wife shall then be arayed with pure and fine linen and shining, which is ẏ righteousnes of sayntes. Let vs therefore be glad and reioyce, and giue glory to him ẏ sitteth vpon ẏ throne. There can be no day here so ioyful as this, yea al comfort is nothing to this, ẏ Christ shalbe our iudge. He cānot cast away thē for whom he hath died: he cannot deny himself. Paul whē he considered of this iudge and iudgemēt, reioyced euē in prisō, ẏ a crowne of righteousnes was laid vp for him, which the righteous iudge Christ Iesus would giue vnto him in ẏ day, 2. Tim. 4. And here we learne a very good lesson by the way, ẏ if Christ be our iudge, we must (whē we cā not haue redresse here, or iudgement equally ministred vnto vs) referre our causes

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and matters of iniurie to him, who is able to reforme all things, and will at his comming. So that we must not, which are priuate men, reuenge our owne quarels and iniuries, but commit them al to him without murmuring, and hee will iudge them iustly. Then this doth teache vs patience, to wayte for this comming of Christ, to iudge all thinges orderly. And this good counsayle did Saint Iames giue in his time to the poore oppressed labourers & husbandmen, which were defrauded by ỹ rich men, & had their hier and wages kept backe: hee doeth comfort them in this respect, ỹ Christ wil come to iudge their cause, saying, Be patient, brethren, vntill the comming of the Lord, and settle your heartes: for the comming of our Lorde draweth nere. Yea and our sauiour Christ sayde, Luk. 18. that God will auenge his elect, which cry day and night vnto him, and that shortly. Whereby we may gather also, that the day of iudgement is not farre off as the wicked doe suppose, but drawеth on, euery day neerer then other. Let vs therefore, as our sauiour doth counsel vs, watch and pray continually, that we may be able to stand before him at his comming to iudgemẽt. We

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see then that we must commit our causes to Christ, & offer our complaintes against the wicked to him, and then doutles with our eyes we shal behold & see the reward of the wicked, Psal. 91. As this is very comfortable doctrine to the godly, to heare that Christ is their iudge and auditor of al their causes: so is it as doleful and grieuous a thing to the wicked and cast awaies, to wey with themselues, that Christ their enemy shalbe their iudge, whome they haue alwayes in their life time hated, made a mocke of, and had in vtter contempt, both him, his Gospel, and ministers of his word and sacraments. This shall pearce them to the very heart, to see him their iudge, whom they could neuer abyde: yea his sight, and presence shalbe so feareful, and terrible vnto them all, that they shall curse the time, that euer they were borne: for they shal hide themselues in dennes, and rockes of the mountaines, and shall say to the hilles, Fall vpon vs, and hide vs from the presence of him that sitteth vpon the throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who can stande? These and the like wordes shall they vtter for dolour and anguish of minde, and yet finde

finde no comfort: for they haue refused the Lorde and God of all comfort here vpon the earth, and therefore shall not haue him there to be their comforter. And S. Iohn doeth tell vs who these are, to whome this iudge Iesus shalbe so fierce and cruel: euen the kinges of the earth, and the great men, and the riche men, and the chiefe captaines, and the mightie men, and euery bond man, and euery free man, Reuelation 6. not meaning all kings, and noble men, but some of euery state and sorte of men, yea, the greater part of euery degree of men, especially of great men: for not many noble, not many wise, not many mightie men are called to the knowledge of ỹ Gospel, lest they should bragge: but rather the poore, the base, the vnwise are chosen, because they should not vant of their worthinesse, as Paul doeth tell vs in the 1. Corinthians. 1 Chap. most notably. To conclude this part, seeing the Lord shal be iudge to the wicked, euen the Lord Iesus, to render flaming fire, and vengeance vnto them that know not God, and obey not his Gospel, this may teach them to feare and to liue somewhat more orderly, if not for the loue of God, of heauen,

heauen, and vertue: yet for feare of hell, death and damnation, to auoyde ỹ punishment that wil light vpon sinne at that day. Let vs come to ỹ third poynt. The persõs that shall come before this iudge to be examined and trïed in iudgement, they are sayde here to be the quicke and the dead, that is to say, al, both ỹ liuing and the dead. But here some may aske this question, Seeing it is appointed to al mẽ once to die, because they are mortal, how is it said here, that some shall be quicke and aliue at the comming of Christ? To this wee make answere, that they that shalbe aliue at the second comming of Christ to iudgement shall as it were dye, for they shall all be changed and renewed, and that suddenly, as if they had bene long dead before: and this is the meaning of Paul, 1 Corinth. 15. Wee shal not all dye, that is, wee shall not all be layde in the graue as others, but we shall all be in a moment altered, which shalbe in steade of a death vnto vs. So we see what we haue to answere to this question. The persons then ỹ are to be sũmoned & cited to appeare by ỹ voyce of ỹ Archangel & trũpet of God, in

a woord generally are all men, that euer haue bene from the first man Adam, or shalbe to the last man that shalbe borne here vpon the earth. None can escape this iudge, or hide himselfe away from his sight, which seeth into the bottome of the sea, euen into the middest of the earth and hell: none shalbe forgotten, not the lest childe that is, for he hath all written in his bookes, both good and bad, great and small: for these are the wordes of the holy Ghost, We must all appeare before the iudgement seate of Christ. And againe, As I liue, saith the Lord, euery knee shall bowe to me, and euery tongue confesse to me. None then shalbe missing: no not the great Monarches, Emperours, and Kings of the earth shall helpe thẽselues here or flee away, but they shalbe brought to iudgement, and stand at ẏ barre as others do, & be brought as lowe as the lowest. Wel, let vs apply this doctrine for our vse, to profit by it. Of this doctrine, that we must al come to iudgement, and none escape, Paul gathereth this argument and lesson: that knowing the terrour of the Lorde, we should doe our duety, that both dwelling at home and remouing from home, wee may be acceptable

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vnto him. For it made Paul the more roūdlie to doe his office and function in preaching, saying, We knowing this, perswade men, and are made manifest vnto God, and I trust also that we are made manifest vnto your consciences, 2. Corin. 5. Fourthly, let vs see the maner and order of this generall iudgement. Our Sauiour Christ doeth most liuely describe it in the 25. of Matthewes Gospel, saying, When the Sonne of man commeth in his glory, and all the holy angels with him, then shall he sit vpon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shephearde separateth the sheepe from the goates, and he shal set the sheepe on his right hand, and the goates on his left: then shall the king say to them on his right hand, Come ye blessed of my Father, take the inheritance of the kingdome prepared for you, from the foundation of the world: For I was hungry, and ye gaue me meate, I was thirstie, and ye gaue mee drinke, I was a stranger, and ye tooke me in vnto you, I was naked, and ye clothed me, I was sicke, and ye visited me, I was in prison, and ye came vnto me, and so forth.

Then shal he say to them on his left hand, Depart frō mee ye cursed into euerlasting fire, which is prepared for the deuill and his angels: For I was an hungred, and yee gaue mee no meate, I thirsted, and yee gaue me no drinke, &c. And these shall goe into euerlasting payne, and the righteous into life eternall. Here wee see the fourme and order of this iudgement, described most liuely vnto vs in the person of Christ a King, putting some on the ryght hande, and some on the left hande. S. Paul also doth set it out vnto vs most excellētly, that the Lord Iesus shall descend frō heauen with a shoute, and with the voyce of the Archangel, and Trumpet of God, and the dead in Christ shall ryse first, and wee which remayne aliue, shall bee caught vp with them also into the cloudes, to meete the Lorde in the ayre: and so shall we bee euer with the Lorde. Where note, that he setteth it out onely for the comfort of the godly, making no mention in this place of the wicked. Saint Peter saith, It shall be as a thiefe in the nyght, in the which the heauens shall passe away with a noyse, and the elementes shall melt with heate, and the earth with the woorkes that are therein,

therein, shalbe burnt vp. 2. Pet. 3. S. Iohn in the Reuelation doeth very effectually expresse this thing in like maner: for he saieth, that a great white throne was set which he saw, and one that sate vpon it, and the dead stood both great & smal before God, the bookes were opened, ỹ sea, and death, and hel gaue vp their dead, and euery man was iudged according to the things written in the bookes, Reuel. 20. Wee learne this good lesson by it, as Peter doeth teach vs, that seeing the maner of this great and last day of iudgement by Christ, shall be so terrible in respect of the alteration of the creatures, wee ought to be holy in all conuersation and godlinesse, looking, and hasting for the comming of that day of the Lorde Iesus to iudgement. And here furthermore wee gather, that heauen and earth shall be dissolued, and made newe, that this worlde nowe shall haue an ende, as it had a beginning, contrary to the false opinion of the Philosophers and wicked Atheistes of our time, which thinke that all things shall continue (as they doe) for euer. Thus much for the maner of the iudgement. Nowe as concerning the time, our Sauiour Christ hath forewarned vs, that it is not for vs to

knowe the times and seasons which the father hath put in his owne power, Act. 1. For of that daye and houre, knoweth no man: no not the angels which are in heauen, neyther the Sonne him selfe, but my Father onely (saith Christ.) Which is to be vnderstoode, that Christ knoweth not the latter day as hee is man, but as he is the eternall God, and one with his Father, euen his wisedome, he knoweth it, and al things else. We see then, that the day and houre is most vncertaine, and yet the thing it selfe most certaine that it shall be. But although this day and houre be vnknowen, yet notwithstanding, our Sauiour Christ hath giuen vs signes and tokens of his comming, which may sturre vs vp the more warily to waite for his comming. These things our Sauiour sayd shoulde come to passe before he came, & we see they are fulfilled already: many shall come in his name to deceiue vs, saying, I am Christ, & shall deceyue many: we shall heare of warres: nation shall rise against nation, realme against realme, there shall be famine, earthquakes, and pestilence in diuers places: the godly shalbe afflicted, killed, and hated of al men for Christs sake: many shall bee offended at the Gospel, and

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betray one another: the father the sonne, and the sonne the father: the brother against the brother, shall rise, and put him to death: false prophets shall arise and deceiue many, iniquitie shalbe increased, and the loue of many shall bee colde, and the Gospel shall bee preached vnto all nations, and then shall the end come. Furthermore there shalbe signes in the sunne, and in the moone, and in the starres: ỹ sunne shalbe darkened, the moone shall not giue her lyght, and the starres of heauen shall fall: which things haue come to passe, whither you take them litterally, or allegorically: for both the sunne and moone hath beene eclipsed, and signes and wonders haue appeared in the starres, and if ye take the sonne for the worde of God and Gospel, we see it hath bene darkened, and abused by the Papistes. The moone which doth represent the Church, which taketh her light from the sunne Iesus Christ, hath byn persecuted & turned into blood, and not giuen her light by reason of troubles: and the starres which are likened to the preachers, haue fallen away, and otherwise stept aside. These things and the lyke may put vs in minde, that the cõming of Christ is not far off, euen as when we see the trees begin to

budde, we know then that the spring time is neere. We know furthermore that the time of this iudgement shalbe very sudden, as the lightnings, or as the cõming of a thiefe, and as the sudden crying out of a woman with childe. For as it was in the dayes of ỹ floud in Noes time, the waters came and tooke them all away, so shall the comming of the sonne of man be. Likewise also, as it was in the dayes of Lot, they ate, they dranke, they bought, they solde, they planted, they buylt, they gaue in marriage, and married wiues, but in ỹ day that Lot went out of Sodom, it rayned fire & brimstone from heauen, and destroyed them all. After these ensamples shall it be in the day whẽ the Sonne of man is reuealed. And surely this day is hid from our eyes, that we shoulde be prepared euery day, & not be secure or careles, to differre repentance, and put it off from day to day, as a great many do among vs. Seeing then the time is at hand, and yet vnknowẽ, we ought to be prepared and be in a readines, & to follow our Masters counsel: for he saith, Take heed to your selues, least at any time your hearts be oppressed with surfeting & drunkennes, and cares of this life, and least that day come on you at vnwares: for as a snare

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shall it come vpon all them that dwell vpon the face of the whole earth. Watch therefore and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, & that ye may stande before the Sonne of man. This daye is as the day and time of our death, as we knowe not when we shall die, and yet it is most certaine that we shall die: so it is with this day. And whether a man shoulde looke for the day of his death, or this day of iudgement first, truely I can not tell: they are both so vncertaine, neither haue we longer warrant of time prescribed vnto vs in the scriptures of the one, then of the other. I praye God, the Lord Iesus may finde vs as good seruants, doing his will and worke at his comming, that wee may haue our candles burning in our handes, with oyle in our lampes, and the marriage garment on our backes, ready to open the doore, when he cōmeth and knocketh for vs. Happy shal we be if the Lord find vs so doing: otherwise, if he finde vs smiting our felow seruants, eating and drinking, & being drunken, he shal come vpon vs at vnwares, and cut vs in pieces, & giue vs our portion with the vnbelieuers & hypocrites, where shalbe weeping and gna-

shing of teeth. Let vs therefore I beseeche you brethren by the Lorde Iesus, knowing the time is short and at hande, euen in the doores, gird vp the loines of our minde, that when our Sauiour knocketh, we may open vnto him immediatly. Thus wee see what we haue to note and learne vpon the time of the comming of Christ vnto iudgement. The place also is to be considered, the nations and kinreds of the people that shall appeare that day, are so many and innumerable, that the earth shall not bee able to conteyne them all: therefore Saint Paul saith, that we shall be caught vp in the cloudes, to meete the Lord in the ayre. So that all shall bee taken vp into the ayre as the place of iudgement. But I come to the last poynt which is more materiall to our purpose, for what ende this great and last day is reserued and kept in store. It hath two endes or causes, why it is ordayned of the Lorde: the one is, that the godly may be deliuered out of their miseries and troubles, which they haue here stoutly endured for Christes sake, and be receyued into euerlasting life. The other is, that the wicked & reprobate, and all the companie of infidels, which haue here contemned the Lord, & liued in pleasure

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and delites of the flesh, may be iustly punished as they haue well deserued, with euerlasting fire & brimstone, which is the second death. For it might seeme if there were no iudgement or life after this, ỹ the Lord were notiust in his doings: for neither are ỹ godly and ryghteous rewarded many times in this life, neyther are the vngodly punished for their offences while they liue here, for the most part. Now God is most iust, which will rewarde all godlines and vertue, and seuerely punish vice and wickednes. These two endes, doth our Sauiour mention in the general iudgement: the one sort saith he, shall goe into euerlasting life, and the other sort into euerlasting fire, Matth. 25. Saint Paul likewise doth make mention of these causes, in the second epist. of the Thessalonians, the first chapter, shewing as well what the good shall haue, as the bad, saying on this wise, It is a righteous thing with God, to recompense tribulation to them that trouble you, and to you which are troubled, rest with vs, when the Lord Iesus shall shewe him selfe from heauen with his mighty angels in flaming fire, rendring vengeance vnto them that do not knowe GOD, and which obey not the Gospel of

our Lorde Iesus Christ, which shalbe punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power: thus much for the wicked. Now foloweth reward for the good, when hee shall come to bee glorified in his saintes, and to bee made marueylous in all them that beleeue in that day. Here wee may haue a notable discourse, as is in any place of scripture, why our sauiour Christ shal come to iudgement, both in respect of the good and bad: yea, the wicked angels and spirites them selues, as Iude saith, hee hath reserued in euerlasting chaines of darkenesse, vnto the iudgement of the great day. This day is greatly desired and longed for of the godly, and especially of the true ministers of Christes Gospell, that their cause may bee knowen to bee good agaynst the wicked, and their sayings verified concerning this iudgement: for surely there is nothing almost seene of God, or beleeued of the wicked vntyll that day. Tell them of this day, and terrifie them with it, they make a mocke at it, they count them for fooles and simple persons, that liue a godly and Christian life: but when this day commeth, (as it will come certainly) it will make a recompence

compence for all, and they shall finde all our sayings & threatnings to be most true. Therefore the godly desire it in respect of Gods glorie chiefly, which the wicked haue defaced. A great many of them thinke that there is neyther hell nor heauen, God nor Deuill, and that all are but fables that wee speake of this day, and so they growe to an vtter contempt of God and all godlines. But (as the Lord liueth) they shall finde it true by experience, which they woulde not here embrace by fayth: yea, they shall confesse themselues starke fooles, and the godlie men to bee wise in deede, Wisedome 5. Christ Jesus shall bee that great Lorde and riche master of the house, which shall come to take an account of his seruantes talentes giuen vnto them to encrease and vse to his honour and glory, and to the good and diligent seruauntes shall hee giue rewardes and ioy, but to the vnprofitable seruauntes, stripes and paine eternall. This shalbe the newe married bridegrome and husbande, which shall come to make a choise of the wise and chaste virgins, which haue kept them selues pure vnto him, from the foolishe and vnchaste, which haue defyled them selues with the wicked worlde.

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In that day Christ shalbe that good and diligent husbandman, which shal come to gather the wheate in the time of harueſt into his barnes for his owne vse, but shall burne the chaffe with vnquenchable fire. And to conclude, hee shall be that great shepheard which shall diuide the lambes and sheepe from the goates, the one to sitte on his right hande in ioy, the other to sitte on his left hande in sorowe: to this ende no doubt shall our sauiour Christe come, and then shall it be saide, O happie and thrise happie was hee that was a faithfull seruant, a chaste virgin to Christ, the good corne, the meeke lambe of Jesus Christ. But this of the wicked spoken, then shalbe too late, and repentance at that time shalbe in vayne. I counsell all men therefore that will not there repent that euer they were borne, as the wicked shall doe, that they woulde in the name of Jesus Christe, repent here betime, and aske the spirite of the Lord to amende their liues, that they put not off from day to day, vntill they are olde, or haue all thinges as they woulde. The Lorde will come suddenly vpon such an one, taking him away in his sinne. If wee woulde lay the remembraunce of this iudgement day often before

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our eyes, to sturre vp our selues withall, and to awaken our dull spirites and senses, it woulde keepe vs in great feare and awe before our Lorde GOD, and drawe vs from much sinne and abomination, which nowe for lacke of thinking vpon this day, is committed euery where, both at home and abroade, as well in the countrey and base mens houses, as in the court and great mens places. Well, wee shoulde doe as a godly father did in the primitiue Church, that whether wee eate or drynke, whether wee sleepe or wake, or whatsoeuer wee doe, wee shoulde thinke alwayes this day to be at hande, and the voyce sounding in our eares, arise yee dead and come to iudgement. Notable of al others, is that lesson that Solomon doth giue vnto vs in the booke of the preacher, the 11 and last Chapters, concerning this matter: hee mocketh and deriderh them that delite in sinne, as you see men commonly doe, and afterwarde threatneth and terrifieth them with this last iudgement, saying, Reioyce O young man in thy youth, and let thyne heart cheare thee in the daies of thy youth, and walke in the wayes of thy heart, and in the sight of thine eies: Marke now what so-

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sowre sauce foloweth this sweet meate: but knowe, sayth hee, that for all these thinges, GOD will bring thee to iudgement: for God wil bring euery work into iudgemēt, & euery secret thing, whether it be good or euill. A notable glasse for all men to looke vpon, is this finall iudgement. Wee are taught by these thinges, that our felicitie and pleasure consisteth not in this life, neyther can we haue it here, but it is in the lyfe to come layde vp for vs in Christ. Here are confuted all worldlings, which thinke there is no other lyfe after this, no ioy or payne. This day can not bee fearefull to the godly, for it is called our blessed hope, Titus. 2. and the godly doe loue it, 2. Timothie 4. If it bee fearefull and terrible to any, as it is, it is to those that haue no hope of heauen, and to those that put their whole pleasure and felicitie here belowe in their money and ill gotten ryches. To the fearefull and vnbeleeuyng, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and lyers, and couetous persons, this day shall bee fearefull and terrible: yea, it shall make them all to quake for feare, for they shall haue their part in the lake that burneth with fyre and brymstone, which is the seconde death,

Reuelation 21. This day and the cogitation thereof, serueth most fitly, to put men in mynde of their dueties and callynges before the Lorde, for so our Sauiour Christe applied it in his tyme in his Gospell, saying to them that were worldely mynded, What shall it profite a man, though he should win the whole worlde, if he lose his owne soule, or what shall a mã giue for recompẽce of his soule? marke his reason, why it is dangerous, thus to hazarde and venture his soule: for, saith he, the sonne of man shal come in the glory of his father with his angels, and then shall hee giue to euery man according to his deedes, Mat. 16. so doth Paul charge Timo. especially by this iudgement day, saying, I charge thee before God, & before the Lord Iesus Christ, which shall iudge the quicke and the dead at his appearing, and in his kingdome, Preach the worde, be instant, in season and out of season, improoue, rebuke, exhort with al long suffering and doctrine, 2. Timothie 4. As if hee shoulde say in effect, There is a day of iudgement kept in store, therefore doe thy duetie diligently. This day of iudgement shall make vs very carefull to shewe

sooth all good woorkes: For Christ shall pronounce the definitiue sentence vpon all men according to their workes, not that the godly haue deserued or merited heauen by their good workes, that is too great a thing to bee gotten by woorkes: for Christ hath already deserued that for vs by his good workes, if wee beleeue in him. But Christ shall make mention of woorkes, to shewe and to signifie to all the worlde, that the godly haue not beene idle or vnfruitfull in this life, as the hypocrites are, whose sheepe skinnes then shall be plucked off, and then shall they appeare to bee rauening wolues: for this cause shall the iudgement bee according to workes, to sturre men vp here, while they heare this, to good works, and to make manifest to al men, that the godly haue walked innocently, and that the wicked haue followed the lusts of the flesh. Our faith can not be seene, and therfore Christ shal speake according to the effect and consequent of it, which is seene, and that is good woorkes. Christ before sheweth the cause of heauen for ỹ elect, not their works, but because they were blessed of his father, and that the kingdome was prepared for thē before they were borne, or did any good workes for it, yea,

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before the fundations of the worlde were layde, as Paul Ephes. 1, sheweth most notably. Wherefore good Christians, flee the corruption which is in the worlde, and giue great diligence to bring forth good works, for those are good and profitable vnto mē, and so ye shall be knowen to bee good and fruitfull trees. Joyne moreouer vertue with your faith, & with vertue, knowledge, with knowledge, tēperance, with tēperāce, patience, with patience, godlines, with godlines, brotherly kindnesse, & with brotherly kindnes, loue. For if these things be amōg you, and abounde, they wil make you that ye neither shall be idle, nor vnfruitfull in ỹ acknowledging of our Lorde Jesus Christ: and he that hath not these things, is blinde, and can not see a farre off, and hath forgotten that he was purged frō his olde sinnes. Giue therefore diligence to make your calling and election sure, for if ye doe these things, ye shal neuer fal: for by this meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdome of our Lord and sauiour Jesus Christ. We haue heard nowe the sixe articles that appertaine to the person of Jesus Christ, and conteine the benefites he hath wrought for

vs, wherein is our whole saluation. For if we seeke saluation, his name Iesus, doeth shewe it is in him alone. If we desire puritie, it is in his conception. If we require a kinde of familiaritie and gentlenes, wherewith he hath made him selfe like vnto vs, we shall haue it in his natiuitie. Wouldest thou haue redemptiõ for thy sinnes? looke it in his passion and death. If newnes of life, thou hast it in his resurrection. If inheritance of the heauenly kingdome, it is in his ascension. If thou askest a full possession of it, thou shalt haue it when hee commeth to iudgement. To be briefe, If thou desirest the giftes of the holy ghost, absolution, remission of sinnes, satisfaction, and purgation for thy vnclennes, reconciliation, mortification of the flesh, and at a worde, all treasures of euery heauẽly gift, thou hast them all in Iesus Christ, as in a well euer springing, and a fountaine that is neuer drie. Of whose fulnes thou and all men haue receiued, and he is made of God the father vnto thee, wisedome, righteousnesse, holinesse, and redemption, that thou shouldest glorie in him alone. Take heede therefore, that seeing he is all in all to thee, that thou goe not from him to any other,

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or ascribe any one part or portion, neuer so litle, of thy saluation to any creature whatsoeuer. For if thou doe, thou marrest all, & Jesus Christ will haue all or neuer a whit, as Esaie sayeth, I will not giue my glorie to an other. Well, to conclude this article, let vs giue to Jesus Christ most humble and heartie thanks, that he wil one day come downe from heauen, to fetche vs vp thither vnto him, to immortall blessednesse: and let vs in the meane time desire of him the spirit of patience, to wayte for his comming to iudgement, for our full redemption, that we may haue our oyle, our garmentes, and our lampes ready, that we may be waking when he shall knocke, and open the doore forthwith vnto him, that in so doing, we may enter in with him to the mariage, & there raigne perpetually with him in the glorie of his father. Which he graũt vnto vs for his sonnes sake, to whom with the holy ghost, three persons, and one immortall God in vnitie, bee rendred all prayse, glorie, and giuing of thankes, from this time forth, for euer more. Come Lord Jesus quickly, Amen, so be it.

# The eight Lecture vpon the eight article of our Christian fayth:

*I beleeue in the holy Ghost.*

HAuing ended two partes of our Christian faith, ỳ one cõcerning God the father in the first article, the other concerning Iesus Christ, the second person in trinitie, conteined in the sixe articles folowing: nowe foloweth in order ỳ third part, concerning our faith in God ỳ holy Ghost, which is the third person in trinitie. And this is ỳ eight article of our belefe: I beleeue in the holy Ghost, that is to say, I that am a Christian man, do beleeue and trust in God the holy ghost, the third person in the blessed trinitie, which proceedeth equally from the father and the sonne, being the naturall & essentiall power of them both, & of the same substance. Which spirite sanctifieth & comforteth me in all troubles, and assureth me that I am the childe of God, and seruant of Iesus Christ, and shall haue his benefites plentifully powred vpõ me. Out of this article we learne two things, first, what is the

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holy ghost, secondly, what are his effects & workes, as well in it selfe, as in man, in whose heart it worketh, and moueth him forward to that which is good, to imbrace and followe it with all earnestnes, but to hate and abhorre from the heart, that which is naught and wicked. This holy ghost or spirit, is the euerlasting power and infinite might of God the father, which spirite is no creature but a creator of all things, and very God, because we are here taught to beleue in him, which surely except he were very God, were idolatrie to do: for we must not beleue in any creature, or put our trust in any, but in God onely. And that the holy ghost is God, which certaine heretikes haue denied, it is manifest in the fift chapter of the Actes of the Apostles, where saint Peter speaking of the holy ghost, nameth him God. For he reprehendeth Ananias and Sapphira his wife, for their hypocrisy and dissimulation, and telleth them that they lyed vnto the holy ghost, and immediatly after sayth, that they lyed not vnto man, but vnto God. In the first of Genesis, it is sayde, that the spirite of the Lorde moued vpon the waters. This was the third person in trinitie, which ex-

cept he had bene God, could not haue so moued vpon this great depth, and secretly by his power and maiestie, preserued and maintained it from falling to nothing. Dauid saieth, All things were made and created by the breath of his mouth. Therfore if he made al things, he was very God. For this is proper to God alone, to make & to create things. That argument of Paul in the 1. Cor. 2. chap. doth sufficiētly proue this matter vnto vs, where hee saieth, that this spirit searcheth al things, yea ỹ deepe things of God, and that no man knoweth the things of God, but the spirit of God. Now if ỹ spirit of God knoweth al things, searcheth al things, thē is he very God, for no creature doth this. If this be so, thē we rightly beleeue in the holy ghost, & here we gather this singular comfort, that we may pray to this holy ghost at all times for his helpe, & to impart some of his knowledge vnto vs, because he hath all knowledge and vnderstanding. This is ỹ doctrine that we gather generally of this, ỹ the holy ghost is true & very God. For verily, except he were God, Christ would not cōmaunde his disciples to baptise in the name of the holy ghost, putting him in equall condition and

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estate with the father, and him selfe: Not that we affirme that there be three Gods, but this we meane: In the one and inseparable diuine nature and essence of God, we vnderstand three persons by them selues, distinct one frō another. But this mistery of the trinitie, may better be beleeued (and so it is of ẏ faithfull) then fitly expressed of any. I leaue it therefore, to speake any further of it vntill in the resurrection, we shall see it as it is, and perceiue that by sight, euē face to face, which nowe wee conceiue by our fayth onely. Thus much of the holy ghost, the third person in this trinitie. Now let vs consider the wonderfull effectes of it, which is a thing more profitable for vs. The effectes of the holy ghost, are of two sortes: eyther as they are considered in him selfe, or as they are in the children of God: the effects of the holy ghost in him selfe, are the creation of the worlde, the preseruation of it with al things therein, from the beginning vnto this day. Wherein we learne to giue thākes to this holy spirit, for his goodnes extended vnto vs, & to pray to him cōtinually to mainteine vs by his power & vertue, ẏ we fall not away from him.

For if hee take away his ſtrength and operation from vs, wee are as blynde men groping for the waye. And this is that, that Dauid ſpeaketh of in his Pſalme 104. If thou hide thy face, they are troubled, meaning, all his creatures. Agayne, If thou ſende foorth thy ſpirite, they are created, and thou renueſt the face of the earth. But our purpoſe is eſpecially to ſpeake here of thoſe good giftes and effectes, which this holy ſpirite doeth worke in men, chiefly in the elect. For there is no man, but hath had ſome good gifte at one time, or an other, either in body or in ſoule, from this holy ſpirit. For ſtrength, beauty, learning, eloquence, witte, knowledge, vtterance, policie, the gift of healing, of tongues, of miracles, and ſuch like, are from aboue, although theſe are common, as well to the ill and reprobate, as to the good and elect ſonnes of God, as Paul doth ſhewe, and declare more at large in the 12. 13. & 18. chapters of the 1. Corinthians. Our meaning is to ſpeake chiefly of the graces of Gods ſpirite in the hearts of his choſen, as of fayth, hope, and loue vnfayned, of the ſpirit of ſanctification and adoption, which are proper only to the elect and good, & are

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neuer cõmunicated to the wicked. Of this spirit spake our sauiour Christ to his disciples, that he would sende him vpon them, and that the worlde could not receyue him. This is that spirit, by whome the father doeth place, and put the elect in ful possession of all the goodes and inheritance of Iesus Christ, and doeth keepe and preserue vs euery houre, and doeth make vs partakers of all thinges necessary to saluation, which thing it bringeth to passe, when as it doeth create in our heartes and beget ẏ excellent instrument of faith, ẏ chiefest worke of ẏ spirit, which bringeth foorth as a most fruitefull tree, all other good fruites and workes of a Christiã man. This faith doth ẏ holy ghost ingender in our heartes, when we heare the Gospel of Christ preached: & it is confirmed & encreased in vs, by ẏ duely and reuerent receiuing of the sacraments of Christ. By this faith (after it is wrought in vs by the motion and operation of the holy spirite, wee apprehend and take holde of all Christes benefites, merites, works, and good deedes whatsoeuer, and they are made & accounted ours, as if wee had done them our selues. O wonderfull gift of ẏ holy ghost, ẏ worketh so precious a

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iewel & pearle in our heartes, as farre surmounteth ỳ price & valew of euery thing beside! This is ỳ first effect of ỳ holy ghost, & is marueilous in our eies. An other property, & effect of this holy spirit, is sanctification & holines of life, in ỳ good & godly only, & therfore he is called ỳ holy spirit, for this worke of holines in vs. For as it is proper to ỳ father to create, to ỳ sonne to redeeme and rãsome: so in like sort it is proper and peculiar to ỳ holy Ghost, to sanctifie Gods childrẽ, & effectually to moue their mindes to true holinesse. And of this effect doth S. Paul speake in the 1. Cor. 6. shewing the Corinthians that they were wicked men, as fornicatours, idolatours, extortioners, couetous, theeues & such like, but (saith he) you are washed, but you are sãctified, but ye are iustified in the name of the Lorde Iesus, and by the spirite of our God. As if we would say, those good graces & gifts of God were wrought & imprinted in their consciences & hearts, by the persuasion of ỳ holy ghost. Necessarily therfore, after our beleefe in ỳ father, & ỳ sonne, followeth our beleefe in ỳ holy ghost: For whatsoeuer cõmeth frõ thẽ, as all graces do, they are signed & sealed vnto vs, by ỳ marrãt of ỳ holy ghost. Wherefore, it is fitly compared to a

seale, whereby al ẏ promises of ẏ blessings of God through Christ, are deepely ingrauen in our hearts, ẏ they cã neuer thẽce be rased out any more, but shal cõtinue for euer. As we see the writing to be to no effect, without a mans hand & seale, no more are ẏ graces of God vnto vs, to any purpose, vnlesse he sẽd ẏ earnest of his spirit into our hearts, which doth cõfirme thẽ vnto vs, and assertaine our cõsciences, ẏ we are his childrẽ, & he our father, Rom. 8. This is a notable effect, & is in such sort tasted of ẏ godly, & approued of thẽ, as neither ẏ wisedõe of ẏ world, nor ẏ sense & vnderstãding of man is able to cõprehend, neither cã yet be perceiued by ẏ eyes of mẽ: for these things are spiritually iudged & discerned, & therefore no maruel, if godly mẽ hauing ẏ spirit of God, and speaking therewith, are mocked and derided of the carnall men in this worlde, which haue him not, neither can iudge any thing of him, 1. Cor. 2. This spirit although it be one & ẏ same, & not many, or deuided, 1. Cor. 12. Ephes. 4: yet in respect of ẏ diuers & sundry effects & operatiõs of him in ẏ church of Christ, hee is called & termed by ẏ name of seuẽ spirits, ẏ is, of many, for his manifold gifts. As in ẏ fourth of ẏ Reuelat. it is said, There were seuẽ lãpes of

fire burning before the throne, which are ỳ ſeuen ſpirites of God: that is, a ſeuenfold ſpirit of God. This ſpirit is called, A ſpirit of wiſedome and vnderſtãding, a ſpirit of ſtrength and counſell, and the ſpirit of the feare of the Lord, becauſe it giueth al theſe qualityes vnto men, and doeth teache vs, ỳ what good gift ſoeuer we haue, we haue it frõ ỳ holy ghoſt, the giuer of al, and whatſoeuer we lacke, we ſhould ſeeke it likewiſe of the ſame ſpirit, & none other. The holy Apoſtle, rekoning vp the diuerſities of the giftes of the holy ſpirit, affirmeth alwayes, That it is one and the ſelfe ſame ſpirit, that giueth theſe things, as ỳ gift of wiſedome, of knowledge, of faith, of healing, of miracles, of prophecie, of diſcerning ſpirites, of tongues, of interpretation of tongues: al theſe thinges (ſayeth he) worketh one and the ſame ſpirit, diſtributing to euery man ſeuerally as he wil, 1. Cor. 12. This doeth alſo teache vs, that this ſpirit hath moſt plentifull ſtore of giftes, to enriche the body of the Church of Chriſt, and that there is no want or lacke in him. A great cõfort vnto vs to knowe, whither to reſort incõtinently for any good gifte, & to haue it forthwith: For Chriſt hath promiſed this holy

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spirit to them that seeke, aske and knock for it, Luke. 11. Doest thou feele thy selfe to lacke fayth, or hope, or loue, or sanctification of life, or any good and necessary gift to edifie Gods Church withall? Pray to this holy spirit, & vse the ordinarie meanes he willeth thee, as hearing the word, prayer, labour and study, and this spirite shalbe giuen thee. This spirit was so necessary, ỹ our sauiour promised to send it aboue all things to his disciples, to comfort them wᵗʰ, when he departed from them. For he breathed vpon them, and said, Receiue yee the holy ghost, Ioh. 20. And afterwarde sent it downe more plentifully vpon them, in the likenes of fire and clouen tongues, Act. 2. Wherwith they were not a little cõforted in their miseries & troubles against their aduersaries, which were not able to resist them, speaking with this holy spirite, Act. 6. This spirit is sayd to haue diuers names & appellations in ỹ scriptures, to comfort vs withal in tẽtations. He is called the spirit of trueth, to teache vs the trueth, and to leade vs into all trueth. He is called also ỹ cõforter, because he doth refresh & cõfort our hearts nothing more, thẽ in tẽtations & aduersities, as Paul found it true, in ỹ 2. Cor.

1. Chap.

1. Cap. he is called ỹ power of God, because he worketh al things, & nothing is vnpossible vnto him: sõetime he is named ỹ autor of light, because he doth illuminate, & enlightẽ our darke & blind hearts, w̃ the bright sunbeãs of his wil & pleasure. Briefely, he is ỹ wel & fõtaine of al goodnesse, whereat we must draw al things needeful for vs in this life. This being so, it stãdeth vpõ euery one of vs, to labour by all meanes possible, to haue this spirit dwelling, & abiding with vs for euer. For surely ỹ necessitie of him is great, & the vse of him aboue most precious gold, siluer, & pearls, Psal. 19, Dauid vnderstoode this right wel to be so, for hee prayeth that God woulde not take away his spirite from him, but stablish him with his free spirit, Psal. 50. For where ỹ spirit of the Lord is, there is libertie and freedome from the seruice of ỹ deuill, & from ỹ slauery of sin. We are by nature, al of vs ỹ children of wrath & damnatiõ, earthly minded, & alwayes groueling to ỹ ground, being ouerloden & burdened w̃ the weight of our sinnes, except we be raysed & lifted vp by this spirit, euẽ as ỹ soule maintaineth & vpholdeth ỹ weake & brittle body. It cõmeth to passe then in vs, no otherwise, thẽ we see

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it by experience in bladders, ẏ which, if they be empty, & cast into ẏ waters, for ẏ weight of thē, they sinke foorthwith, & are drowned. But if they be blowen, & filled w̄ wind, wherewith they be made light, they flyt aboue ẏ water, & swim. Euē so it fareth w̄ vs: How heauie we are w̄ sin, our cōsciences (if we examine thē wel) wil tel vs. Wherefore we cānot but sinke, being tossed in ẏ waues of ẏ sea of this world, & drowned with ẏ inordinate desires, passiōs, & affectiōs of this life, being altogether voyde of this spirite, which should beare vs vp frō these surges & tēpests of this life. But now if we be filled & replenished w̄ this heauenly spirit, thē shall we swim aboue, & triumph ouer sin & wickednesse, & not be drowned w̄ it. Wherfore Paul wel weying w̄ himselfe this dāger, if we were destitute of ẏ holy ghost, willeth vs ẏ we should not be drūke w̄ wine, wherin is excesse, & which maketh vs so heauie & drowsie, ẏ we sinke: but saith, ẏ we should be filled with ẏ spirit, which causeth vs to mouut vp to heauē. Therefore is it, ẏ he so oftē times cōmāndeth vs to walke in ẏ spirit, & to do ẏ works of ẏ spirite, which are loue, ioy, peace, long suffering, gētlenes, goodnesse, faith, meekenes, tēperāce. We are w̄-

out this spirit, as a ship in the sea without a gouernour, or as a mā without his eyes, in most dangerous case: for tell me, I pray you, what is the cause why so many now a dayes run headlong to all wickednesse & abominatiōs: some to whoredōe, some to couetousnes, some to drūkēnes, some to pride, some to theft & robberies, some to one sin, & some to another: what is the reasō, I say, but only this, because God hath not giuē his holy spirit vnto thē, to defēd thē frō these euils & mischiefs: And this cause doth S. Iude render in his Epistle, for hauing rekoned vp the natural properties & conditions of the wicked & reprobate, namely, that they were despisers of gouernment & autoryty, (as ẏ Anabaptistes are) defilers of ẏ flesh, liuing in pleasure, murmurers, complayners, walking after their owne lusts, speaking proud things, flatterers & such like. In ẏ end hee addeth this, as ẏ cause & mother of al these sinnes, the not hauing of ẏ spirit, meaning in deede, ẏ because God hath not giuen thē his holy spirit, therfore they were such kind of mē, as he there painteth forth in their colours, & such as we dayly se here w̄ vs. And yet for al this, God is not bound to any man to giue him his spirit, as Paul proueth

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Rō.11.neither do they humble thēselues to aske his grace by earnest & hearty praier, for thē should they haue it, Iam.1. By the lacke and want of this spirite in other men, wee may easily see what a benefite we haue by him, to keepe and defende vs so mercifully euery houre, in all our waies and actions of our life. If this spirit leaue vs neuer so litle while to our selues, then we fal into an hundred mischāces and euils, as we see in Moses a singular man, being left to his owne will and choyse but a litle, he fell twise together to doubt and distrust of the power of the Lorde, whether he were able to doe all thinges or no, as to bring water out of the rocke, and to feede the Israelites with flesh, being sixe hundred thousand men, for a moneth space, Numb.11.& 20. So Dauid, being not vpholden with this spirit, and left to his owne will, fell by and by to adulterie and murther. We had neede therefore to pray continually to Iesus Christ, the giuer of this spirite, that we may haue him with vs to direct our liues, & make them acceptable before the Lord. This spirit for diuers other effects that it hath, is compared in the Scriptures to water, to oyle, to fire, to winde, to a doue. To water it is likened

both in the newe and olde Testament, as in Esa. 44. where the Lord sayth, I wil powre water vpon the thirstie, and floods vpon the dry grounde. And what he meaneth by this water and dry grounde, he afterwarde expoundeth in the ende of the verse, saying, I will powre my spirit vpon thy seede, and my blessing vpon thy buddes. In the newe Testament our Sauiour sayth, If any man thirst, let him come vnto me and drinke: he that beleeueth in me, as sayth the Scripture, out of his belly shall flowe riuers of waters of life. And that he meant this of the spirit, Iohn immediately declareth, saying, This spake he of the spirit, which they that beleeued in him, should receiue, Iohn 7. As water therfore doeth cleanse and purifie the filthie and vncleane in bodie being washed with it, & is very necessary for our life here: so doeth this holy spirit of God much more clẽse & purifie our soules frõ the infection & filthines of sinne, as Ezechiel fitly applieth it: I will powre cleane water vpon you, & ye shall be cleane, yea from all your filthines, & from al your idoles wil I clense you. And so by and by sayth, I will put my spirit within you, Ezech. 36. Of this pure water speaketh the Apostle to the Heb. 10. chap.

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This ſpirit is moreouer likened to oyle, for the ſuppleneſs & gentleneſs that is in it, & in thē that haue it, Pſal. 45. To fire alſo is this ſpirit compared, as we reade in Matth. 3. & Act. 2. For Chriſt ſhal baptize with fire, as Iohn ſaith: which is ỳ holy Ghoſt. For euen as fire doeth conſume, ſcoure, purge & giue light: ſo no doubt doeth the holy ſpirite of God conſume the wicked, ſcoure our filth, purge our ſinnes, & inlighten our ignorant hearts, as Paul ſaith, Ariſe thou that ſleepeſt, & Chriſt ſhal giue thee light, Ephe. 5. Lift thou vp the light of thy coũtenãce vpõ vs, Pſal. 4. Thirdly it is cõpared to a great & mighty winde, Act. 2. For as windes doe purge & make wholſome ỳ aire from his infectiõ & cõtagiouſnes: ſo doth ỳ ſpirit worke in the hearts of his, this purging from their old corruption & cõtagion of ſinne by Adã, and regenerateth and renueth vs againe by the immortall ſeede of the worde, 1. Pet. 2. whereby we are borne anewe, that we may enter into the kingdome of heauen, Ioh. 3. The ſpirite of God is alſo likened vnto a winde in this reſpect: ỳ as nothing is able to reſiſt or withſtand ỳ force of great whirlwindes, but they beare down before them euery thing that ſtãdeth againſt thē, whether

it be trees, houses, castels or towres: so it is with the spirit of God, whom no creature is able to withstande or resist, but must needes fall vnder it, and which destroyeth euery hie thing, which is exalted against the knowledge of God, casting downe strong holdes, and the imaginations of mighty Princes, & bringeth into captiuitie euery thought to the obedience of Christ, and hath ready vengeance against all disobedience. This thing may be cõfirmed by diuers examples, especially by that of the enchaunters and sorcerers of Egypt, when they were compelled to saye, that this was the finger of God, to bring lyce out of the dust, & that they coulde not doe the like: the spirite of God so confounded their wisdome and sorcerie, Exo. 8. Other mo examples might be brought, but I passe them ouer, and leaue them to the diligent readers of the scriptures, where they shall finde store of them. Fourthly this holy spirite is likened to a doue, as we reade of in the 3. of Matthewe, descending downe from heauen, & lighting vpon our sauiour. He is compared to a doue, for these qualities and properties, which are meekenesse and gentlenesse: for this spirite doeth cause them to put off anger and wrath, in whome

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it abideth, and to vse brotherly kindenes one to another. And the doue is sayd to be without gall, and very chaste: so is this spirite without all bitternes in the heartes of them whome it doeth possesse, and teacheth them to keepe their vessels in all puritie and holinesse of life, and not in lust of concupiscence as the wicked doe, which knowe not God. For this spirit is called the spirite of sanctification, of cleannesse, of innocencie. If this be so, that this holy spirite is cleane & pure, and likened to a doue: and furthermore our bodies are said to be the Temples and houses of the holy Ghost, which dwelleth within vs, as Paul sayeth, Knowe ye not, that your body is the tẽple of the holy Ghost? 1. Corinth. 3. & 6. 2. Cor. 6. Seeing this is so, we must prepare our houses, and sweepe them cleane, to entertaine so honourable a gheſt. If this house which is our body, be vncleane, & giuen to any vice, then surely, as doues depart from filthy houses: so this most louing and most gentle doue, the spirite of God departeth foorthwith from vs, and then we are in a most miserable case, yea God will destroye him, that destroyeth this his holy temple. Seeing then (dearely beloued) our bodies are the temples of the

holy Ghost, and we haue such promises that he will dwell in them, if they be holy, and threates that they shalbe destroyed, if they be giuen ouer to sinne and wantonnesse: let vs, I praye you, cleanse our selues from all filthines of the flesh and spirit, and finish our sanctification in the feare of God, putting off the workes of darkenes, and putting on the armour of light, and let vs walke honestly, as in the daye time, and make prouision to receyue this holy spirite into our hearts. You knowe what great preparation you make both in your houses, and in your bodies, to haue your apparel neate & cleane, if you be to entertayne a Prince, a noble man, or any worshipfull friende of yours: then consider with your selues, that greater care and diligence is to be had by tenne thousand partes, to lodge and receyue into your houses the Prince of princes, euen the holy Ghost, the power of God. And seeing he will vouchsafe to abide with you, & take your preparation in good wooth, first giue him thankes for this his so vnspeakeable courtesie and kindenesse, and so vse and behaue your selues, as he may long continue with you, to your great good and comfort, & grieue not this holy spirite of God, (by whome

whome ye are sealed vnto the day of redẽption,) by your corrupt communication proceeding out of your mouthes: and seeing he will be content to tarry with you, and make his abode in your houses, let all bitternes, and anger, and wrath, and euill speaking be put farre away from you, with all wickednesse. For surely if these thinges be among vs, he will depart from vs, and then he leaueth vs to our owne willes. This can not bee but a great griefe of minde, for if our friende shoulde goe away from vs, by our vncourteous dealing and vsing of him, we woulde be sory: much more shoulde we be sorie, when such a friende departeth and leaueth our companie, because we are giuen to vice and naughtinesse, whose presence was all ioye, and whose absence from vs, is extreme miserie and cursednesse. Wherefore as this spirite was obtayned by the meanes of prayer, so is he kept and preserued with vs by earnest prayer, and hearing of the worde, and other such godly exercises of the Christians, in which they are commanded to walke in. For the fruite of the spirite is in all goodnesse, righteousnesse, and trueth, approouing that which is

acceptable and pleasing the Lord. And here is another effect worthie the noting, that this holy Ghost inhabiting within the elect and children of God, doeth make now their workes and labours to be acceptable vnto him, which before his comming vnto vs, were abominable & vnpleasant vnto God: not that our good works deserue any thing at his handes, but because we are ingrafted vnto Christ by the seale of his spirit. Therefore that which was ill in vs before, is nowe made good and accepted, as if it were perfite, yea through this spirite, which doeth so season inwardly our actions, that they are liked of God, we become thereby not onely his faithfull seruants, & deare friends, but ẏ which is much more, his welbeloued sõnes, as Paul sheweth vnto vs, Because ye are sonnes, God hath sent foorth the spirite of his Sonne into your hearts, which cryeth, Father, father. Wherfore thou art no more a seruant, but a sonne. Nowe if thou bee a sonne, thou art also ẏ heire of god through Christ. If this be so, that we be made the sonnes of God, and haue receiued the adoption of children by this holy spirite: then we may assure our selues of saluation, vnlesse the obedient childe may doubt of the good

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will of his louing father. Here then falleth to the ground the doctrine of the Papistes, that teach men to doubt and stande in feare of their saluation. For is not this a very absurd and a foolish Position, that they mainteyne, that we may call God Father, and yet doubt, whether he will bestowe the inheritance of children vpon vs? Shall I call him father, and doubt of this? For these are the wordes of the holy Ghost, vttered by S. Paul, That the spirite of God witnesseth with our spirite, that we are the sonnes of God. This being so, marke what Paul inferreth & bringeth in vpon this poynt, If we be childrē, we are also heires, euen ỹ heires of God, and heires annexed with Iesus Christ. Shall I now be made & appoynted an heire by good & sufficient warrant of the holy Ghost, which lyeth not, nor deceyueth, and yet doubt of my inheritance? that were a mad thing. Can the seruant doubt, whether he be his masters man, or shall receyue his wages, when he weareth his masters coate and cognisance? or can one doubt of the writing to be authentical and good, that hath the parties hande and seale vnto it? Or may a man doubt, hauing receiued earnest in part of payment, but that he shall in tyme

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conuenient haue the whole, hauing bargained with an honeſt man: Or doe we receyue the witneſſe of honeſt men of credite here in matters politicall, and ſhall not we receyue the witneſſe of God the Father, the Sonne, and the holy Ghoſt, which is greater, and more to bee beleeued of vs, when hee promiſeth ſaluation to the beleeuers: Surely if we doubt, then we haue not faith: for he that doubteth, is not grounded in the faith, but is like a waue of the ſea, toſt of the winde, and caryed away, Iames 1. How can I haue hope of ſaluation, as I am commaunded, and yet be in deſpaire of it, and doubt with my ſelfe: A man can not hope for that, whereof he doubteth. Doeth not Saint Iohn ſay playnely, We knowe that we are tranſlated from death to life, becauſe we loue the brethrē? He ſaith not, We doubt of it. And againe, Hereby we knowe that he abideth in vs, euen by his ſpirit which he hath giuen vs. And all this aſſurance commeth to paſſe by the teſtimonie and witneſſe of this holie ſpirite, which therefore is called the ſeale of God, the earneſt penie, the ſpirite of trueth, which can not deceyue, or be deceyued. And here I can not but maruayle at the ignorance and

blindeneſſe

blindeneſſe of the Papiſts, which while they go about to eſtabliſh this doctrine of erroꝛ, they impugne and ouerthꝛowe another of their owne. Foꝛ they ſaye, that a man may fulfill the Lawe of God perfitly: nay they go further, and ſay, he may fulfil the Lawe, and doe all that God hath commaunded in his woꝛde wꝛitten, and moꝛe to, which are woꝛkes of ſupererogation beſides, which he hath not commaunded, (and ſo in deede he hath not,) and theſe woꝛkes the Monkes and Friers doe beſtowe vpon their friendes which lacke them, foꝛ they haue ynough foꝛ themſelues, and theſe they ſell to others, which are the ouerplus, and they call them the ſtoꝛe of the Church. Nowe thus ſtandeth the caſe. If they keepe the Lawe, then they neede not doubt, but that God wil giue them the reꝛwarde of it, which is life and ſaluation: and why then doe they doubt, if it be true: they fulfill the commandementes: then let them not diſtruſt of their wages and hire. Wherefoꝛe one of theſe two muſt needes follow: If they keepe the Lawe, then they neede not doubt of life. If they doubt of ſaluation, then it is certaine they keepe not the Lawe. In one of theſe two they muſt needes bee founde lyers by their

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owne confession. But in deede they are vntrue in both of them: for it is false, that they keepe the Lawe, which is a yoke that cannot be borne of any man, except Christ, seeing it is spiritual, & biddeth vs not to sinne, neyther in deede, neither in worde, no not so much as once in thought, Matth. 5. And the other is as false, that we should doubt of our saluation. But in deede the first author of this doctrine, the Pope himselfe, out of whose shop it came, that great Antichrist, and a man of all abominations that euer were, might well teache this doctrine, and doubt of his saluation, liuing (as he doth) in filthy fornication with his Curtisanes and harlots at Rome, sturring vp Christian Princes to warre one with another, to mainteyne his vnsatiable ambition, pride, & couetousnes, with all maner of wickednes: Mouing likewise the subiectes to rebell against their lawful and natural princes and magistrates, discharging thē of their othes and obedience vnto their rulers. I saye, he that doeth these things, and worse, may wel doubt of his saluation: for he hath nothing to do in the kingdom of God. And so all his adherents, folowing his steppes & religion, whose liues are altogether most filthie and

wicked,

wicked, may be in the same case and state with their holy father the Pope. But they say, We can by no meanes be sure of our saluation, because we can not be sure of our perseuerance in the faith of Christ vnto the ende. But this is vtterly false: for the scripture sayth, that the godly shall continue and perseuere vnto the ende. Paul was sure that he had the spirit of God, and that caused him to be perswaded, that neyther thinges present, neither things to come shoulde be able to separate him from the loue of God, which is in Christ Jesus our Lorde. Then we may be sure, that thinges to come shall not remoue vs from God. Againe, the loue of God is constant and perfite, and whom he once loueth, he loueth with an euerlasting loue, euen vnto the ende, as Christ is sayde to loue his, Iohn 13. And to whome God hath giuen this spirite of adoption, as he doeth to the Elect, he neuer taketh it away: but is stil a testimonie vnto their consciences, that they shalbe saued in the ende, and cõtinue in the meane season in the faith and obedience of Christ Jesus their Lorde. Yea Paul is persuaded of the Philippians, (and so must we be of our selues) that he that hath begunne a good worke in vs, wil

performe

performe it vntill the day of the Lord Iesus Christ, Philip. 1. And he hath the like to the Corinthians, that God wil confirme them vnto the ende, 1. Cor. 1. And they that are elected, shal continue: For the giftes and calling of God are without repentance, Rom. 11. S. Iohn a man beloued of Iesus Christ, and to be beleeued before our aduersaries, doubted not to say and affirme for a trueth, in his seconde Epistle to a vertuous Lady, that the trueth which dwelleth in vs, shalbe with vs for euer. If it shal remaine with vs for euer, how should we doubt, that it can forsake vs at any time, either present or to come? Proue your selues, sayth Paul, whether ye are in the faith: examine your selues: knowe ye not your owne selues, that Iesus Christ is in you, except ye be reprobats? Here he wil haue vs to be throughly perswaded, that Christ dwelleth in vs, & so to be sure of saluation, vnlesse we will be counted reprobates, which God forbid. If ỳ Papists wil be counted reprobates, let them then doubt of their saluation: if not, then let them recant, & be assured of it with vs, and amend their religion and maners speedily. Neyther is this doctrine, as some ignorant persons terme it, a doctrine of rashnesse and

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presumptuousnes, vnles Gods worde teach vs presumption. But this is a very comfortable doctrine, as at all times, so especially at the houre of death, when our consciences doe accuse vs, and Satan assault vs, and the paynes of death come vpon vs: (I saye) this doeth comfort weake and feeble consciences not to despaire, and the other doctrine of theirs doeth leade men the hye way to desperation, to doubt whether they shall be saued or no. They saye, we must feare. It is true: but not feare to bee damned. For there is no damnation to them that are in Christ, which walke not after the flesh, but after the spirit, Rom. 8. Neither must this feare bee without faith and hope: for then it is a slauish feare of the whippe and scourge, and not a childes feare, to feare to displease his louing father. Wee must then haue the feare of sonnes, not of hired seruantes, to feare to offende and displease so mercifull and louing a Father, and not to feare and doubt of our saluation: for it standeth not in vs, but in a surer rocke and grounde, which is Iesus Christ: and if we beleeue in him, we shall haue euerlasting life, Iohn 3. Act. 17.

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And yet here we muſt take heede of another extremitie, which the Meſſalians certaine heretikes, with the Libertines, Anabaptiſts, & that wicked ſect of ỹ familie of loue, falleth into: for all theſe preſume too much of this ſpirit of God, and of their reuelations, becauſe they ioyne not the ſpirite of God with his word, but ſeparate it from the word of Chriſt, and ſo it is but a fayned ſpirite of their own fantaſtical braynes, and not from God. Nowe as the Papiſtes take too litle, ſo theſe men take too much, and whatſoeuer commeth firſt into their idle heades, by and by they attribute it to the ſpirit of God, be it neuer ſo wicked: and ſo theſe commõly contemne the outwarde worde and preaching of the Goſpel, with the adminiſtration of the Sacraments, whereas we knowe that the ſpirite goeth, and is giuen by the miniſterie of the worde, and is ioyned with it, as Acts. 10. we reade, that while Peter ſpake the worde, the holy ghoſt fell on all them that heard the preaching, not before the worde came: for Chriſt giueth not his ſpirit, but by the hearing of his Goſpell firſt preached, as Paul ſayde to the Epheſians, After ye heard the worde of trueth, the Goſpel of your ſaluation, wherein alſo

after

after that ye beleeued, ye were ſealed with the holy Spirite of promiſe, Epheſ. 1. Here we ſee, if any would pretend the ſpirit without the worde, he may bee refuted: for they goe both together, the worde of trueth with the ſpirite of promiſe. For it is not our part to diſſeuer, or diſioyne thoſe two things, which God will haue coupled together in one. And therefore the Prophetes, which myght better haue vſed this prerogatiue of the ſpirit then they, called alwayes the people to the worde of the Lorde God, ſaying, Heare the word of the Lord, Thus ſayeth the Lord: and ſtill, The mouth of the Lord hath ſpoken it, Eſay 1. They pretende not the ſpirit without the worde, although they ſpeake moſt plentifully by him, 2. Epiſt. of Peter 1. Chapter. For the prophecie came not in olde time by the will of man: but holy men of God ſpake as they were moued by the holy Ghoſt. Furthermore another effecte of this Spirite is to moue the heart of man, when the worde is preached vnto him: for vnleſſe Gods Spirite perſwade and worke in our hearts within, when the preacher ſoundeth in our eares the outward word, he ſhal but ſpeake as it were in the ayre, & beate the eare of man in vaine.

Paul well considering this, sayde, that he in deed had planted, and Apollos another preacher had watered the worde, but it is God (sayeth he) that giueth the increase. And wee knowe that God woorketh all things in the heartes of his children by this spirite, wherewith hee sealeth them after they haue heard and beleeued the worde preached, Ephe. 1. and therfore in the place aboue recited, this spirit is called the spirit of promise, because it doeth assertaine and assure vs of all the blessinges and promises of God that are made vnto vs. In the Actes it is sayde, that Lydia a woman being a seller of purple, came to heare Paul preach the Gospel: but marke what Saint Luke saieth, whose heart (sayeth he) the Lord opened, that shee attended to the things which Paul spake: So that except God open our closed and hard shutte hearts, by the secret inspiration of this holy spirite, in vayne shall we eyther preach, or the people heare. We haue neede then all of vs (before we come to heare his word) pray to God to giue vs grace to perceyue & vnderstand his will and mysteries, & to soften our stony hearts, that they may receiue the worde, and to circumcise our eares to heare

it:

it. This it that Dauid sayde, O Lord open thou mine eyes, that I may see the wonderfull things of thy Lawe: and againe, O giue me vnderstanding, & I wil keepe thy Lawe. Now Dauid knewe very well that all these things were done by the operation of Gods spirite, as Paul sayeth, The spirit hath reuealed these things vnto vs, 1. Cor. 2. for it is hee that helpeth all our infirmities, Rom. 8. This is the marke whereby God doeth seale and print in the forehead, to be seene of all men, those that are his, and without the which no man can truely assure him selfe that he belongeth vnto Christ: for as the same Apostle witnesseth, If any man haue not the Spirite of Christ, the same is none of his. Nowe how greatly this holy spirit is to be desired of all of vs, there is no man that hath read the Scriptures, but well vnderstandeth. This made Eliseus, a notable man, the scholer of Elias, when his master bad him to aske of him what he would, that he might do it for him before he was taken away from him into heauen, that he asked his spirite to bee doubled vpon him, whereby he might the better serue the Lord and his Church in his vocation and calling, 2. King. 2. and so by this spirit he wrought

wonderful miracles, and did much good by it to the whole kingdome of Israel. Wee see by this petition of this notable father & godly man, what we also shoulde especially desire of God in our prayers: not riches or wealth so much, which al do perish, but this holy spirite which liueth & remaineth for euer in them that haue him, and can neuer be lost or taken away. And this is the self same thing that our Sauiour Christ would haue vs to aske in our praiers of God his father: for speaking of praier to his disciples, he sheweth that God his Father is most ready to giue vs our requests, as soone as we aske of him: as our earthly father is willing to bestow that vpon vs which he is able to giue. And of all other things that God giueth, he maketh mention of this spirit, saying, If ye which are euill, can giue good giftes vnto your children, how much more shall your heauenly Father giue ỹ holy Ghost to thē that desire him? Luk. 11. Signifying this Spirite to be the excellentest gift that God coulde giue, or we desire of him. We haue nowe heard the meaning of this article, of the holy Ghost, what it is, and what are the wonderfull and comfortable effectes of it in the Church, and howe the Lorde hath

promised

promised neuer to leaue his destitute of it vnto the worlds ende: We haue seene also howe we must beleeue in him, as the true and euerlasting God, equally proceeding from the Father and the Sonne, because he is the power and vertue, whereby they doe worke and create all things. Seeing therefore this heauenly spirit is so necessarie and so great a treasure, let vs that are true Christians most duetifully thanke our heauenly Father, for bestowing of him vpon his whole familie here in earth, and vpon euery one of vs that are his seruants, wherby we are knowen in the worlde, and among our selues, that wee are his owne. And let vs also pray vnto our Lorde Jesus Christ, the sender of this holy spirit, to kindle and stirre him vp in our heartes dayly more and more, that by his assistance, we may haue an earnest feeling and lothing of our sinnes, and so bee brought to doe his will and pleasure, with a carefull keeping of all his commaundements, vntill we all come to a full perfection in Jesus Christ, euen vnto that hope which is layde vp for vs in the newe and heauenly Jerusalem, which Christ hath purchased full dearely for vs, with his owne precious heart blood. To

whom with his Father, and the holy ghoſt, three perſons in trinitie, and yet one God in vnitie, be rendred all prayſe, honour, glorie and thankes giuing, both nowe and for euermore, Amen.

# The ninth Lecture vpon the ninth Article of our Chriſtian fayth:

*The holy catholike Church, the communion of Saints.*

WE haue declared alreadie vnto you, three parts of this our Chriſtian fayth: the fyrſt, wherein we doe beleeue and confeſſe the Father to bee the Creator and maker of all things: the ſeconde part, wherein we acknowledge the Sonne Jeſus Chriſt the redeemer of mankinde: the thirde ſheweth vnto vs the holy Ghoſt, the comforter of our heartes, and the confirmer of all theſe things which are conteyned in theſe former eyght articles, which we haue proued all out of the euerlaſting worde of GOD.

Nowe

Nowe followeth consequently the fourth part of our Christian beliefe, which is concerning the Church, the ninth article with other three which are annexed vnto the Church, as the especiall blessings and benefites which flowe and issue out of the former partes, and alwayes doe accompanie and followe the spouse of Christ. The causes and matter of our saluation being alreadie handled, the effect doeth followe, which is the Church: Otherwise in vayne shoulde God create, and Christ redeeme, and the holy Ghost inspire and confirme these benefites and giftes, vnlesse there were some that myght bee partakers of those treasures, bought out and founded by the blessed Trinitie. Againe, seeing the kingdome of Christ is euerlasting, it is very necessarie and requisite, that there be alwayes some which may acknowledge him for their King and gouernour. To this ende hath Christ his continuall Church, and shall haue to the ende of the worlde, as he hath had euer from the first beginning. The meaning therefore of this article, is this: I beleeue that God almightie hath alwayes had from the first creation of the

woꝛlde, and hath pꝛesently, and shall haue vnto the consummation of the woꝛlde, his Church here in earth, which is, the cõmunion of Saints, that is to say, a company and congregation of faythfull men and women, which doe truely beleeue in Jesus Chꝛist, acknowledging him foꝛ their onely Sauiour, and seruing him accoꝛding to his woꝛde, receyuing his Sacraments, and taking holde of all his mercies and benefites by fayth onely in his blood: and foꝛ this cause doe wee beleeue that there is but one true Catholique Church, and no moe which shall continue foꝛ euer, although Satan and his ministers goe about by all meanes possible to ouerthꝛowe and subuert it. Wee are then taught here to beleeue, that there is an vniuersall Church of Chꝛist, and not to beleeue and trust in it, as we doe in God: foꝛ that were idolatrie, to trust in men and put our confidẽce in them. But wee must trust in GOD onely, and not in this Church, as the Papistes woulde beare vs in hande: because the Church is but the company of the elect and chosen, and are men. Nowe wee can not beleeue and put our hope in any thing

that

that is a creature, for that were blasphemie to say, and wee are also accursed if wee do so, as the holy Prophete Jeremie hath by the mouth of the holy Ghost forewarned vs, saying, Thus sayth the Lorde, Cursed bee the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lorde: for hee shall be like the heath in the wildernes, and shall not see when any good commeth, but shall inhabite the parched places in the wildernesse, in a salte lande and not inhabited, Jer. 17. By these woordes then of the holy ghost, we learne, not to beleeue in ỹ Church, but that there is an holy Church of Christe in this woorlde euery where dispersed and scattered abroad through the face of ỹ whole earth. This article doeth declare vnto vs what the Church is, terming it the communion of Saintes, or fellowshippe of the godly, eyther with Christ, or els with themselues in loue: furthermore what maner of Church this is, is here likewise set downe, that it is holy, by reason of Christ her head: & catholike, because it is not tied to any one place, as Rome, but generally is in all places of the earth, tossed as a ship vpon the sea frō one coast to another, as pleaseth God

to

to dispose of it. To these things, two other pointes may be adioyned, to make vp the perfit discourse of it, and to the which all other thinges incident to any maner question of the Church, may bee easely referred. The one is, to consider who is the vniuersall head and gouernour of this catholique Church: the other, by what true markes, notes, signes, and titles, this Church may be knowen, and discerned from the false and counterfaite synagogue of Satan, that is, from the whorishe and Babylonicall strumpet of Rome, which falsly taketh vpon her the name of this chaste wife and spouse of Christe, being an vncleane and a most adulterous harlot, which hath long agoe forsaken her bridegrome Iesus Christ, as it shall (God willing) hereafter better appeare, in the discourse and tract of this matter. Seeing the Church is likened to an house, 1. Timothie 3. and euery house is builded and gouerned of some man, Heb. 3. it is necessarie that this house also, which is the Church of the liuing God, haue some builder & head of it to looke vnto it, which is both able to do it, & most ready to helpe it. The builder of this Church is Iesus Christ, Mat. 16. 18. & he is the only head

of

of it, as S. Paul doth proue most manifestly vnto vs, both in the 1. & 4. chap. of ỹ epistle to the Ephesians, and the 1. chapter to the Colos. saying, God hath made all thinges subiect vnder his feet, and hath giuen him ouer al thinges to be ỹ head to the Church, which is his body, euen the fulnesse of him that filleth all in al things. And againe, Let vs folow the trueth in loue, and in al things growe vp vnto him, which is the head, that is Christ, by whom all the body being coupled and knit together by euery ioynt, for the furniture thereof, according to the effectuall power which is in the measure of euery part, receyueth increase of the body vnto ỹ edifiyng of it selfe in loue, Ephe. 4. So in the Colos. 1. 18. He is the head of the body of the Church. Out of this doeth the body of Christ which is his Church, receyue a special and singuler comfort against al tẽtations, ỹ they shalbe defended & preserued for euer: for Christ cã not forsake his body, he cã not but loue it, & nourish it, w̃ those spiritual graces which come & proceede frõ him ỹ head & fountaine. For as we see in the body naturall, how ỹ the head receiueth not meate for it selfe, but for the cherishing and increasing of the strength of the body, and

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the reſt of the members: ſo the Lorde Jeſus is not an head for himſelf, but for vs, neyther hath hee receyued all power and authoritie of his father, with the fulneſſe of the holy Ghoſt, to keepe it to him ſelfe, but to giue and to impart it moſt louingly and liberally to his true members, to make them to grow vp more and more, till they come to a perfection in him. If Chriſt therefore haue ſtrength, holineſſe, power, and all other good giftes and graces of the ſpirite, then may the Church aſſure her ſelfe of them all, becauſe the wife may recken that all the goodes and landes of her huſbande are hers: and wee knowe that the Church hath this dignitie and prerogatiue, which is ineſtimable and full of wonderfull loue, that ſhee is counted and called, as ſhee is in very deede, the chaſte wife and ſpouſe of Chriſte here vpon the earth, to whome hee is ioyned with the coniunction and fellowſhippe of his heauenly ſpirite. I haue (ſayth Paul) prepared you for one huſband, to preſent you as a pure virgin vnto Chriſt, 2. Corin. 11. Cantic. 4. Ezechiel 16. Epheſians 5. What noble man will bee content to take a poore wretched beggerwoman out of the ſtreetes, full of ragges and filthineſſe,

to

to make her his wife: And yet the Lorde Jesus hath done greater thinges in mercie for vs, then this: for when hee passed by, hee looked vpon vs, and beholde, our tyme was as the time of loue, hee spredde his skirtes ouer vs and couered our filthinesse, yea, hee sware vnto vs, and entred into couenant with vs, and we became his owne. So is the Lorde in mariage become nowe our head, and wee his spouse: let vs then take heede that wee admitte no others into his loue, or defile our selues with whoredome and idolatrie, in giuing our faith and allegeance to straungers and false goddes, whome wee knowe not. Our husbande is very ielous ouer vs: hee can not abide another man to bee admitted vnto his bedde, for that were spirituall fornication and adulterie before him, which hee wyll punishe most seuerely, as hee did in the Israelites which brake couenant with him, and betooke them selues to Idoles, and bowed downe to them in steade of him, as the Prophete declareth, Ezechiel 16. Seeyng then Christ is appoynted the head of his Church, and that one wife (as there is but one bodie, which is the Church) can haue but one husbande to bee her head,

and

and one house, but one Lorde and master to rule it: what wickednesse is it to say that the Pope of Rome is an vniuersall head ouer the Church? Is not this to take away Christes roome and dignitie, or rather is it not to make the Church a monster to haue two heades in one body? But they say that the Bishope of Rome is the visible heade in Christes steade: but this they can not shewe by Scripture, neither doeth the Church require any such heade: for Christ is present with it, as he hath promised, Mat. 28. I am with you alwayes, euen vnto the ende of the worlde. If the Pope be a visible heade, why is he not seene of al men? why doeth he not gouerne all men in the Church, and giue nourishment vnto them, as the heade ought to doe? This he doth not: wherefore he is no visible heade, as he doth pretende. And surely to be the general head ouer al, is too great a matter & enterprise for any mortal man to take vpō him. I am sure the Pope will graunt him selfe to be a member of this Catholike Church: If hee then bee a member, howe can hee be an head, except the same thing shalbe both an heade and member, which is very absurde & monstruous? If he say, that as he is a member,

ber, Christ is his head only, and not another: why shall not Christ bee as well a head for all? These thinges (wee see) are very childish and fonde. But yet they apply and say, that Christ sayde to Peter, Thou art Peter, and vpon this rocke will I builde my Church. First note, hee sayth not vpon thee Peter will I builde, but vpon this rocke, meaning, the fayth of Peters confession, which confessed him to be Christ: therefore by the rocke hee meant himselfe. For when Peter had sayd, Thou art Christ the sonne of God, Christ sayd to him, Vpon this rocke will I builde my Church: and in that place hee giueth no more to Peter in the keys, which is the binding and losing of sinners, then he giueth to thē al els where, as in Joh. 20. when he said, Receiue the holy Ghost: whosoeuers sinnes ye remit, they are remitted, & whosoeuers sinnes ye reteyne, they are reteyned. Here all haue as much as Peter: and if they will beleeue the fathers, which they brag of much, they do neuer referre this vnto Peter alone, but to the rest of ỳ apostles & to al faithful ministers of Jesus Christ. As Origē in his 1. homi. vpō Mat. & so doth Cyprian, Ambrose, Jerome, & Augustine. And what hath ỳ pope to do wᵗ

these

these woordes, which followeth not Peter, neyther in life nor doctrine: A strange thing it is to see, how they builde their kingdome vpon Peter, and whatsoeuer is saide of him, they take it to them selues. But before they can proue any thing in deede, they must proue these three poyntes vnto vs, if they wil haue the Pope to be the supreme head of the whole Church, which they shall be neuer able to doe by the scriptures, as long as they liue. First, they must proue ẏ Peter was chiefe and head of all the Apostles. Secondly, that he was at Rome, and sate there as Bishop generall. Thirdly, that hee left all the title and preeminence of this seate to his successours whatsoeuer. If they proue the two first poyntes, (as they can not) yet they make nothing against vs, although we shoulde graunt it them, vnles they proue the third, (which they shall neuer be able to do) that Peter hath left all his authoritie to his successours after him for euer. Forasmuch then as the Pope neither is nor cã be any ecclesiasticall head to this Church, but Christe Iesus alone, which is alwayes presẽt wt it, & euer walketh in the midst of the scuẽ golden cãdlesticks, so ẏ he needeth no vicar generall, or vniuersal B. let vs, dearly beloued, as we

loue

loue the Lorde Jesus our head, and tender the saluation of our owne soules, flee farre from the Pope and all his adherents, traditions, decrees and pardons, lest hee make marchandise also of our soules, as he doth of a great many, both in Rome & Spaine, and els where. This being set downe as a most certaine and sure principle, that Christ is the head of this church, it would be seene what authoritie this church hath, and what rule or power is graunted vnto it. If the Papistes will graunt, (as they can not deny, but) that this church is the wife, & chaste and obedient spouse to her Lorde and husband Jesus Christ: If (I say) they will admit this, this controuersie betweene them and vs, of the authoritie of the Churche, whether it be greater then the scriptures, and worde of Christ, shall not bee hard to discusse, but soone ended. For what authoritie & iurisdiction a wise man wil graunt to his wife vnder him, that libertie is to bee graunted to the church vnder Christ. If it be reason and iust, that a wife shoulde not controll, or be superior, and aboue her husbandes worde and commaundement, hauing a wise and discrete husbande, to gouerne and commaunde her: then is it no

reason or right (whatsoeuer ỳ papists say) ỳ the authoritie of the church, which is the wife, should be greater and of more force, then the woorde and will of the husbande Christ, seeing that S. Paul saith, Eph. 5. 24. that the church is in subiection to Christ, and from thence draweth an argument of the obedience and subiection of wiues to their husbands, which surely can not be so in euery thing, as Paul there willeth, except the Church bee in subiection, and vnder the authoritie of the will and commandement of the husbande in all things. If they will not permit, but thinke it vnreasonable, vnles they goe against scripture, that the wiues authoritie should bee either equall or superiour to the husband, why then doe they suffer and teache, that the decrees and constitutions of the churche, to make articles, lawes, sacramẽts, and other rites and ceremonies, are aboue the authoritie of the written woorde: and so consequently aboue Christ him selfe, which can not be separated from his woorde and will, which hee will haue vs to receiue as him selfe: For speaking of his Apostles and other ministers, that brought his woorde to the people, he saith, He that receiueth you, receiueth me, and hee that despiseth you,

despiseth

despiseth me. And therefore, when the aduersaries saye, that the authoritie of the Church is greater then the woorde and scriptures of God, what doe they saye els, but that man is aboue God, & the wife aboue the husband? The one is blasphemy, and the other absurde. Wee see then by these thinges, that the authoritie of the church, is to obey Christ in all things, and to doe such workes and busines as he hath commanded in his worde, except it bee in indifferent matters, not repugning vnto the worde, nor hindering godlines, and being voyde of superstition, and without clogge of conscience. The Church is compared and likened to an house, 1. Timoth. 3 or to a family: and shall the household and family be aboue the authoritie and will of the master? shall the seruantes and children haue greater authoritie in their doings, then the Lorde and father of the house? Howe doe these thinges agree together? And howe hath Satan (the God of this worlde) blynded the eyes of the Pope and his shauelings, that the light of the glorious Gospel of Christ shoulde not shine vnto them? But let vs heare their proofes and arguments for this authoritie.

The church (say they) hath allowed and approued the scriptures, & discerned the false from the true, admitting the Gospell of Matthewe, Marke, Luke, and John, and reiecting the Gospell of Nicodemus, and Thomas with others: therefore it is aboue the scriptures. A goodly argument and reason. As if they should argue thus: I doe allowe and approue the authoritie of the prince, therefore I am greater and aboue her authoritie. If they would make this reason with her, as they make the like with Iesus Christ, they might (peraduenture) come short home, and be found traitours to her, (as in the supremacie of the Pope they all are, if they holde their owne doctrine & mainteine it,) as they are to Iesus Christ, their chiefe prince. Againe, one man telleth another which is the king, and discerneth him from one that is not the king: therefore he that doeth thus tel and discerne the king from another mā, is greater then the king in authoritie. This is their reason, & all one. The church (forsooth) because it hath discerned the true writings of the holy Ghost, from those that were counterfaite and false, therefore they will haue ỳ church to be aboue this worde: which is vtterly

false,

false, and in no point foloweth. They might by this reason proue them selues, or others to be aboue God him selfe, because many can discerne and trye the true and liuing God from the forged and false gods, and they can trye and separate the true spirite from the lying spirite: therefore they are greater in authoritie, then this spirite of God is. Who seeth not these things to bee so childish, that they neede no refutation at all, because if they be once examined by the touchstone, they fall of them selues, and do easely descrie what they are? Well, let vs holde this for a grounde most certaine and sure, which can not bee shaken: that the worde which Christ hath spoken in his fathers name, the same shall iudge in the last day, as hee him selfe sayth, Iohn. 12. verse 48. Then if the worde be iudge, it is (belike) greater, and aboue them that must be iudged by it (which is the church) in the latter daye, euen as the iudge here is of greater authoritie, then the partie whome he iudgeth. And here by the way falleth to the ground, another false positiō of theirs, that say the interpretatiō of the scriptures must be according to the church: nay it must be according to ỹ word, which is the iudge:

for if this be a matter of controuersie, who shall determine and decide it, but the ordinarie iudge? as we see the lawes must bee interpreted, not according to the censure and iudgement of them to whome they were giuen, but after the will and meaning of the iudge and lawe giuer, which made them: so the scriptures must bee interpreted by the scriptures, and the worde, by the worde, and that which is spoken obscurely in one place, by that which is declared and uttered more plainely in an other place. As for example: The papistes, to proue that sinnes may be forgiuen hereafter in an other worlde, in their fayned purgatorie, bring this place out of the 12. chapter of Matthewe, where our sauiour saith, that he that speaketh a worde against the holy Ghost, shall not bee forgiuen, neither in this worlde nor in the worlde to come: Ergo say they, to establish their purgatorie, some sinnes may be forgiuen after this life, and where is that, but in purgatorie: but if they had read the thirde of Marke (handling the same matter) and conferred one place with an other, they should haue seene there, that our sauiours meaning was to shewe, that the horriblenes of this sinne

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was so great, that it should neuer be forgiuen: for these are his verie wordes there. Verely I say vnto you, al sinnes shalbe forgiuē vnto ỹ childrē of mē, & blasphemies, wherewith they blaspheme: but he that blasphemeth against the holy Ghost, shall neuer haue forgiuenes, but is culpable of eternall damnation, Mark. 3. So likewise is that place in Matthewe of the keyes expounded in Iohn 20. by remitting or retaining of sinnes by all the Apostles, and not by Peter only. Nowe out of this note that Christ is the head and only great shepheard of his church, commeth forth many good & fruitfull branches for this whole church, that is, many good lessons for vs in doctrine & maners: For if Christ be ỹ head of this congregation, then it shalbe perpetual and for euer, because ỹ head of it is for euer, therefore the body must be so also. As the Lord promiseth in Ieremie cha. 31. saying, This saieth the Lorde, which giueth the sunne for a light to the day, and the courses of the moone and of the starres a light to the night, which breaketh the sea when the waues thereof roare, his name is the Lord of hostes. If these ordinances depart out of my sight, (sayeth the Lorde) then

ſhall the ſeede of Iſrael ceaſe from being a nation before me for euer. Thus ſayth the Lorde, If the heauens can be meaſured, or the foundations of the earth be ſearched out beneath: then will I caſt off all the ſeede of Iſrael, for all that they haue done, ſayth the Lorde. By the which woꝛdes the Loꝛde meaneth that his church ſhall continue foꝛ euer, as ẏ ſunne, moone & ſtarres doe: which ſurely is very comfoꝛtable to all his, to conſider that they ſhall be foꝛ euer, as their head is, and haue immoꝛtalitie with him. Againe, if Chꝛiſt be from the beginning, then he hath had this church alſo from the beginning: firſt in Adam, then in Abel, and Seth, and ſo foꝛth in Noe. And this he hath, and will pꝛeſerue: foꝛ they are his members, whome he loueth, and feedeth as a father doth his deare and owne childꝛen, Pſalm. 103. And if Chꝛiſt be the head of it, it muſt needes be holy alſo, as here we doe beleeue. Foꝛ howe ſhould the body be vnholy, when the head is ſo holy? although this holines be not ful and perfite here, (foꝛ the church is in a continuall warrefare and fight againſt ſinne and wickedneſſe,) yet it ſhall be perfited hereafter, when it ſhalbe fully ioyned w̄ her head in heauen. In the

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meane season it is called holy, because it contendeth for holinesse, and because the holinesse of Christ is imputed vnto it: but this is not in it selfe: for the church is taught to pray daily, Forgiue vs our trespasses: and there is no man without sinne that liueth here in earth, 1. Ioh. 1. yea this church may, and hath erred, as euery member particularly may erre, as Peter did in the vocation of ỹ Gentiles, Act. 10. and in dissimulation, in eating with the Gentiles, & withdrawing himself from them againe, when James came to him, and was iustly therefore reprehended of Saint Paul, Gal. 2. Then if Peter erred, so notable & singular an Apostle, others may erre also, but yet returne with Peter: yea the whole church at some time haue erred, as al the Apostles doubted of Christes resurrection, and yet they were the Church of Christ, and the best men and most perfite that were then aliue, Mark. 16. verse 14. This I say to that ende, that none should imagine such a perfection in the church, as the Anabaptists doe and others, which can not be attayned vnto in this life: And therefore because they see some abuses, some dissolute persons, and some errors in the Church (which

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is like a field that hath corne and tares in it) they by and by depart from it, and break and diuide the vnitie of the Church, by their ignorance and frowardnesse, not knowing ỳ the kingdome of heauen (which is the Church) is cõpared of Christ himself to a net cast into the Sea, that taketh both good and bad fyshes together in it. Mat. 13. I speake not this, to mayntayne any thing that is amisse, if it may be reformed by order. For I wish all thinges to be wel, which are out of order in our church, and I hope God will in his time cut off all disorders: but I speake it to this ende, that none should separate himself from hearing the woorde and receauing ỳ Sacraments, and from publicke prayers in the congregation. If al things in the ministery be not so perfect as euery goodman would desire, and as the woord of God requireth it should bee, we must in deede contend and indeuour for a perfection, as much as lyeth in vs, which I pray God may be earnestly sought for of euery one in his vocation. But they that are priuate men, must helpe with their prayers, their teares and groninges, and must seeke to further this woorke by continuall intercession to the Lorde, and ne-

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uer to leaue off, neyther to giue him any reſt, vntill he repayre, and vntill hee ſet vp Jeruſalem the prayſe of the worlde. And ſo for Sions ſake, they muſt not holde their tongue, vntil the righteouſneſſe therof breake fooryth as a light, and the ſaluation thereof vs a burning lampe. Which God put into the heartes and mindes of them that haue authoritie in the buylding and repairing of this ſpiritual Church vnto the Lord. For Chriſt himſelfe frequented the temple at Hieruſalem, and there taught the people his fathers wil, although the hie Prieſts, the Scribes, and Phariſes had made it a dēne of theeues, and wonderfully corrupted all things in it, both by their doctrine, and alſo by their manners: neither did Paul ſeparate himſelfe from the church of the Corinthians, although many abuſes had crept in among them, in ſo much, that ſome denied the reſurrection, the chiefeſt poynt one of them in Chriſtianitie, yet notwithſtanding all this, hee called it a Church, and the Corinthians ſanctifyed in Jeſus Chriſt. And ſo wee ſee he did not withdrawe himſelfe from them, but vouchſafed thē the name of ỳ church,

and

and goeth about (as wee should all doe,) to bring them to the purity of the Gospel againe. Thus much for this poynt: let vs returne to our purpose. Christ being the head of this church, it shall not be hard for vs to discerne who are the members of it, and who appertayne vnto the same. This church is said to be holy, and the communion of sayntes: then all they that are holy, & sãctified by ỹ spirit of Jesus Christ, are of ỹ nũber of this cõgregation: for if they will be of his body, they must haue frõ him holinesse, which hath said. Be ye holy, for I am holy: & they ought to resẽble him in their life & cõuersatiõ, in godlines, in integrity, in innocẽcie & al other christiã vertues. We see then howe we ought to endeuour to be like him, & these are the words of S. Iohn, where that he sayth, He that remayneth in him, ought euen so to walke, as hee hath walked: That is, he must be incorporated & ingrafted to the body of Christ, otherwise there is no saluation for him. He is the true vine, and we are the branches: if we abide in him, we bring forth much fruite, & wee shalbe purged to bring forth more fruite: but as the branche, except it abide in the vine, dieth & withereth away without any

fruit,

fruit, and is cast into ỹ fire: so is euery one, that is not of the body of Iesus Christ. Let vs therefore indeuour to be of this body, for without the Church is no saluation, as all perished by the waters, which were not in the arke of Noe, which was a true signe and figure of the church, 1. Pet. 3. And as the hand cut off frō the body, dieth, and lacketh life: so it is in the mysticall body of the Church, no lyfe without the body of Christ: and that is the thing that is meant in these places of holy scripture. In the thirteenth chapter of Ezechiel ỹ Lord threatneth the false prophets, that his hand shalbe vpon them that see vanity, & deuine lyes, saying, They shall not be in the assembly of my people, neither shal they be written in the writing of the house of Israel, neither shal they enter into the land of Israel. Wherby he excludeth them frō his church. So it is said in Joel the second, In mount Sion and Ierusalem shalbe deliuerance, as the Lord hath sayde. The like is in Abdie: but most notable is ỹ place in the second of ỹ Acts, where it is sayd, that the Lorde added to the church from day to day, such as shoulde be saued: giuing vs thus much to vnderstād, ỹ vnles they be in ỹ church, there

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is no saluation for them. By this then we gather, that if they only be mẽbers of this church, which beleeue in Christ, and are holy, then the Turkes & Iewes, which beleeue not in Christ, but persecute him most deadly, are not of ẏ church, because they are not vnited & ioyned to this body. Likewise all the Heretikes, which haue broken the vnity & peace of this Church, some by denying the humanitie of Christ, and some his diuinitie, are not to be counted members of Christ, neither they that haue departed from the felowship of the godly and sayntes of God to Antichrist, can haue any part in this congregation, or be heyres of life, vnles they returne againe with speede to the Church. Here likewise are all Atheists and vngodly liuers shut out from this church. For they communicate not wᵗʰ the saintes, either in life or doctrine, neither doe they relieue the poore and afflicted members of Iesus Christ with ẏ blessings which God hath bestowed vpon them: so that there is no communion of brotherly loue among them, whereby they should be knowen to be of this holy body. Now ẏ we know that Christ is ẏ head of this church, (as is proued) let vs come to ẏ secõd point,

to

to see by what markes and tokens this true church may be discerned from ỳ false & hypocricall sinagogue of Satan. For this standeth vs greatly in hand to know, otherwise we may be deceiued in taking the one for the other. Two signes there are wherby ỳ church of Christ is knowen: ỳ one is the preaching of the word of God, contained in ỳ old & new Testamẽt, & is deuided into ỳ law & Gospel: so that where this word is sounded out by ỳ preachers, purely & soundly, wout mixture & corruptiõ of mãs traditiõs, & receaued reuerẽtly, there is no doubt the church of Christ, as Christ himself doth witnes, My sheepe here my voice & follow me. This is thẽ ỳ first & principal note of ỳ church, to heare Christs word, Iohn 10. and where this word wanteth, there can be no church. For Christ doth sãctifie & clense it by ỳ washing of water through the word, Eph. 5. This made ỳ prophets in olde time to be careful ỳ they brought nothing but ỳ word of God to ỳ people, saying, Heare the worde of the Lord. The mouth of ỳ Lord hath spoken: and alwaies they brought the people when they were gone astray, to this worde & cõmandement of the Lord. This made S. Paul to say, ỳ he had deliuered no other thing to ỳ church of the Corinthiãs,

then

thē that he had receyued of ỳ Lord, 1. Cor. 11. Neither did Christ, when he sent his Apostles abroad to preach, giue thē liberty to preach what they list: But go and preach, (sayth hee,) teaching them to obserue all things, whatsoeuer I haue cōmanded you: restraining thē alwaies to his word, whereby ỳ church is gathered together, not the word vnwritten, which they call vnwritten verities, & ỳ traditions of the Apostles, and ỳ church, but the word written only. For of the other wee haue no certainty, yea their vnwritten verities are against the written veritie and worde of Christ, which is a thing very absurde. For the worde written doeth allowe all meates to be eaten with thankesgiuing without choyse, any apparel to be worne without differēce: neither doth it condemne matrimonie in any degree or estate of persons, as they do in the ministers of the woorde. Now their vnwritten verities doe forbid al these things, and a great many moe, which are contrary to the word reueiled. Wel, let vs holde this poynt diligently, that the worde truely preached, is the first note to know this church by: the other note is the true vse & administration of ỳ sacramēts, instituted by Christ himself, which

which are two in number: the one is Baptisme, wherein we are admitted into the fellowshippe of this Church of Christ, and by the which we are assured of the remission of our sinnes by Christes blood, as wee are sure, that the water doeth outwardly wash the body and spottes of the flesh. This Sacrament doth Paul call the washing of the new byrth, Titus 5. and sayth, that all they that are baptized vnto Christ, haue put on Christ. Furthermore the Lord Jesus doeth not thinke it sufficient, or ynough to admit vs onely into his house and familie, by this signe of Baptisme, but doeth also being admitted, feede vs continually with heauenly and spirituall foode vnto euerlasting life, which is done with the other Sacrament of his precious body & blood, called the Communion or the Lordes Supper. So that as the shephearde doeth not onely gather his sheepe into his folde or sheepecote, but doth also prouide meat for them, and pasture: and as the master doeth not onely enterteine his seruant into his seruice, by giuing him his liuery coate and badge, whereby he is openly knowen to be his man, but doeth prouide and giue him meate & drinke dayly to feede him: so surely doth the Lord with vs in these

Sacramentes. For by Baptisme doeth he admit vs to his seruice, and by the Supper doeth he feede vs, that wee perish not with hunger. So that where wee see these Sacramentes duely administred, without any inuentions of mans witte or brayne, the one with the worde and water, the other with the worde, and bread and wine, without other superstitions and additions, there we may acknowledge the Church of Christ to bee present, and he in the middest of them, according to his worde, as hee hath promised, Where two or three are gathered together in my name, there am I in the middes of them, Matth. 18. Now these Sacraments are in some thinges vnlike. Concerning the first, which is Baptisme, it is to bee vsed but once of a Christian man or woman, and not often: as the Iewes vsed but once to circũcise their children, which Circumcision was a signe of our Baptisme, which we haue in steade of it: so this Baptisme of infantes is not to bee iterated. For euen as a man is borne but once, so once baptizing is sufficient, to signifie our newe byrth in Christ. Therefore they were ouerseene, which woulde haue it to bee iterated and done agayne, as Saint

Cyprian

Cyprian was in that errour. The other Sacrament must bee often vsed of euery Christian man and woman, as the Iewes vsed many times and often, euery yeere to eate the Paschall Lambe or Passeouer: so must wee also often resort to the Lordes Table, but still with reuerence, repentance, and faith to eate and feede spiritually vpon Iesus Christ his body and blood. For this Sacrament came in the place of the Passeouer: so that as they remembred their comming and deliuerie from the bondage and thraldome of Egypt and Pharao by this Lambe: In like sort must wee remember by this Sacrament our redemption by Christ from the deuill and hell, from the slauery of sinne, whereof the Iewes deliueraunce both in Egypt and Babylon, were most liuely signes and figures vnto our eyes, to beholde that which Christ hath done for vs in dying for our sinnes vpon the crosse, that wee might bee made righteous in him, 1. Corinth. 1. Nowe the oftener wee remẽber this which is done, especially in the Communion, the better it is for vs, alwaies remembring this, that wee come thither

with examination of our selues, as the Apostle willeth, least we come to iudgement and condemnation. This then is not to be done at Easter onely, as the blinde custome of the Papists was, but at other times also, except they wil make it sufficient for a man to eate once in a yeere, to feede his bodie: wherefore as we often vse to eate corporall and earthly foode to feede the body, which otherwise would starue: so must we frequēt this Supper, which is holy, many times & often to feede our soule, which is more necessary then the feeding of the body: and the meate of the one must bee had, and a great deale sooner then the prouision of the other, I meane of the body, which is but mortall. These are the outward signes, whereby the Church of Christ may bee knowen from the temple of idoles. I am not ignorant that there are other signes, as the holy Ghost, and faith, which because they are inwarde, and knowen to God, and euery mans owne conscience, I let them passe, I onely speake here of the visible signes and markes of the church, whereby it is manifested vnto men, such as the worde and Sacramentes be. If then these be the signes of true Christians, let vs that are English men, vse them diligently,

gently, let vs in season and out of season heare the worde, & with reuerence embrace it, & let vs withal confirme it in our hearts, as with a seale, by the reuerent receiuing of the sacraments of our Lorde Iesus Christ. This ground being layde, that the Church is knowen by the worde of Christ, and his Sacramentes beyng vsed as hee ordayned them, we can not acknowledge the Church of Rome to be this Catholike Church of Christ: for shee hath not these markes in her forehead. For it is most manifest, that shee hath burned this worde of Christ in the fire, and refused it, and in steade of it sette vp the worde of man, the decrees of Popes, and constitutions of their owne, as the liues of Saintes in their Legende, which is full of abominable lies: they maintayne their own traditions aboue this worde, and haue them in greater estimation: so that the neglect of their owne trumpery, as to eate flesh in Lent, or to breake their fasting dayes, is more seuerely punished by them, and made a greater matter then the open contempt of Gods Lawes: For the adulterie of their Priestes, Friers, and their Nunnes, was counted but a light matter, & no sinne with them. Here we see what all the worlde may

iudge of them, and these thinges to bee true, experience it selfe doeth testifie. And if at any time they gaue the people the worde, which is called of Paul the sworde of God, wherewith all Christians ought to fight, and therefore shoulde be common as well to the laytie as the Cleargie, as they tearme them: If, I saye, they gaue it at any time vnto them, yet they gaue it as a sworde in the sheath, that is, in the Latine tongue, wherein they vnderstoode nothing at all, contrarie to the expresse wordes of Paul, saying, That all thinges shoulde bee done to edification in the Church, and that hee had rather speake fiue wordes in a knowen tongue, then fiue thousande without the vnderstanding of the people, 1. Corinth. 14. I saye these men are guyltie of the death of the Lordes people, which sende them out to fight with their enemies, and yet take awaye their weapons and swordes from them, and so leaue them naked and bare to the spoyle of the enemie. This did the Churche of Rome, when it first tooke away here with vs the scriptures and worde of God in English from the people, and fedde them with toyes & fables of Beuis of South Hampton,

and

and such like fabulous bookes, which were inuented by the deuils instruments to keepe the people from reading of the holy Scriptures. And no maruayle if they did so, that is, take away the worde from them: for they knewe well ynough, that if the people had the Scriptures in their owne tongue, they woulde quickly see and perceiue their knauery and treacherie, that they so closely vsed in corners. But when they had put out the candle, they played many sluttish partes, and no man sawe them, although the Lorde then winked not at them, but hath in his good tyme disclosed them to their shame, his name be praysed therefore. We see then, that this false church of Rome hath dealt with the Scriptures and the people, as the Philistins handled Samson, for they put out his eyes, and then they led him whither they woulde: so the Papistes, when they had subtilly put out the eyes of the people, in taking from them the light of Gods worde, and the Gospell of Christ: they brought them where they listed, & made thē beleeue what they woulde. They thought good to be ill, & ill good, they called sweete sowre, and sowre sweete: light darkenesse, and darkenesse lyght: and all because

they had not the word, which was the true light vnto their paths, and a lanterne vnto their feete, Psal. 119. Then was it altogether thought good and godly to goe on pilgrimage, to offer to Saintes, to praye to them, to haue images in Churches, to beare candles, to kisse the Pax, to goe on procession, with a thousand such trumperies, which we were delited with, as yong children in toyes and trifles: whereas now we willingly cõdemne them, and are ashamed of them, because we haue the light, which hath made them manifest, and sheweth vnto vs, that we henceforth be no more children, wauering & caryed about with euery winde of doctrine, by the deceite of men, and with craftinesse, whereby they lye in wayte to deceyue vs: But let vs follow the trueth in loue, and in all things grow vp into him, which is the head, that is Christ, Ephes. 4. ver. 14. & 15. By these thinges we see, that Rome is not the true Church, because it hath forsaken the worde of God, whereby the Church is gathered together, as men to battell, by the sound of a drumme or trumpet. Nowe as they haue done in the word in mangling it, so haue they in like maner corrupted and altered the true vse of the Sacramentes, both

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in adding vnto them, and taking away from them, not being contented with the simplicitie and that order that Christ vsed them in. To Baptisme haue they added of their owne, spittle, creame, and salt, with such like trash: the cuppe haue they taken away from the common people, and say it was ordayned for the Priestes onely, when as our sauiour Christ sayde, Drinke ye all of this, Matth. 26. They say, not al, but the Priests onely: so that when Christ sayth one thing, they say another contrary vnto it. Furthermore they worship the breade, and say that it is turned into the bodie of Christ, & become God, where they commit both idolatrie, in worshipping a creature, as the breade, and blasphemie, in that they say it is God. Seeing then they haue not these marks for their church, let vs see what markes they shewe vnto vs. First they say that their Vniuersalitie or multitude, is a signe of the Catholike Church: but this is vtterly false, confuted both by the testimonies and authorities of the scriptures, and also by many examples out of them. For first, if multitude make the Catholike Church, then the Turkes and Pagans shall be the Church, sooner and before the Papistes, as the euent

doeth

doeth shew, for they are moe in number then the Christians, or their pretended Catholikes, which yet I thinke they will not graunt to be the Church. But they will say, Among the Christians the greatest number are the Church. If this be so, then sayde not our sauiour Christ truely, when hee called his Church a little flocke, saying: Feare not little flocke, for it is your fathers pleasure to giue vnto you the kingdome, Luke 12. He shoulde haue sayde, great flocke, according to the Papistes opinion. Againe, when one asked our sauiour Christ, whether there were fewe that shoulde be saued: hee answered in effect that it was so, saying, Striue to enter in at the strayte gate, for many, I saye vnto you, will seeke to enter in, and shall not be able, Luke 13. Here Christ sayeth flatly, that many, that is, the multitude, shall not enter in at heauen gates, which yet notwithstanding must bee saued, if the Church, as the aduersaries saye, consist of multitude, for the Church shall bee saued. Here Christ excludeth multitude from his Church and kingdome, and in the 7. of Matthewe, wee shall see that hee maketh paucitie and the small number to bee

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an argument of his Church, quite contrarie vnto the blinde Papistes, saying, Strayte is the gate, and narrowe is the way that leadeth vnto life, and fewe there be that finde it. Are there fewe that finde this gate? then are there but fewe of this Church of Christ. Wherefore wee haue the more neede to watche, to striue, and to contende to be of this small companie, for surely many are called to the Goispell, but fewe, and very fewe are chosen. But let vs see the examples of the holy Scripture. Was not Noah onely founde righteous with his housholde before the Lorde, when the flood was brought in vpon the wicked worlde? For all flesh had corrupted his way before God, Genes. 6. Was the greatest multitude in Sodome founde to be of this Church of God? Surely if it had bene so, Sodome had not bene destroyed. But there were not ten righteous men to bee founde within it, onely Lot with his wife and two daughters escaped the fire, all the rest were wicked, and therefore most fearefully cõsumed with fire and brimstone from heauen, to make others to feare the like sinnes, as Saint Peter sayeth, Gen. 19. 2. Peter 2. There came but two into

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the promised lande of Canaan of all the sixe hundred thousande men, beside women and children, that came out of the lande of Egypt, and they were Iosua and Caleb: the rest iustly perished in the wildernesse for their vnbeliefe and disobedience. But let vs see further, when this Church was more increased in the times that followed. Was not Elias onely against the foure hundred false prophetes of Achab and Iezabel? 3. Reg. 18. And did not he thinke, that there had bene none aliue that appertayned vnto the Lorde, but he onely? And although the Lorde sayd vnto him, that he had reserued vnto himselfe seuen thousand, that had not bowed the knee to the idole Baal: yet was that to the multitude and number of ỳ wicked that were then in Israel? Againe, was not the kingdome of Israel farre greater then the kingdom of Iuda? and yet was the true worshippe and seruice of the Lorde onely with the Iewes in Ierusalem, and not in Dan, or Bethel, where were the golden calues of Ieroboam? Was not Micheas in his time onely one Prophete that was good, against foure hundred lying prophetes of Achab? He was ouercome there by multitude, and yet hee had onely the trueth

trueth and worde of the Lorde on his side, 3. Reg. 22. If wee list to come neerer the time of Christ vnder the Gospell, we shall see the fewest to holde with him. Was not the whole multitude of the Iewes with the chiefe Scribes, and Pharises, and hye Priestes against Christ, and condemned him to death: crying, Crucifie him, crucifie him, Iohn 19. Afterwarde in the succession of the Church, wee shall see the Christians to bee the smallest number. Vniuersalitie then and multitude, is no argument of the Catholike Church of Christ: but rather the contrarie may bee affirmed, the least number to be his. Secondly they will haue Antiquitie to bee a note and token of this Church: If they will stande to Antiquitie, and long prescript and continuance of time, euen here also must they needes fall. For their Masse with her reliques was neuer heard of within the space of fiue hundred yeeres at the least after Christ, as a godly and learned man doeth auouche vnto them, which if they coulde prooue: he woulde haue subscribed vnto them: and their transsubstantiation was neuer spoken of, before the Council of Lateran: and so all their trumpery hath bene

patched

patched together by Popes and Councils at diuers times. Whereas wee can proue our holy Communion euen from Christ and his Apostles, vsing it in the same order with bread and wine in a knowen tongue, as he did to his Apostles. If their Masse be of such great antiquitie, as they beare vs in hande, it is great maruayle that the very name of it can not once be founde or read of in the Scriptures: but it is an vnknowen name, for an vnknowen thing. Here we see antiquitie doeth confute them, although antiquitie be not alwayes a good argument, to proue a matter by. For if it were, then murder shoulde be good, which is as auncient as Cain the seconde man that was here vpon the earth. Gen.4. From the first king of Israel, which was Jeroboam, (after that the kingdome was deuided in Solomons time) vntill the last king of the same kingdome, which was Hoshea, the golden calues were still mainteyned, which were erected first of all by Jeroboam, and continued for the space of three hundred yeeres, or there about. And yet for all this, was not their religion good, although they receyued it still by tradition & custome from their fathers, by the pre-

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ſcript of ſo many yeeres. For the Pro-
phetes notwithſtanding did ſtill repre-
hende the idolatrous and wicked kinges for their
ſuperſtitious worſhipping of theſe calues,
which they ſhoulde not haue done, if the
argument of our Papiſtes bee good, to
bring and alleadge their forefathers, cu-
ſtome, traditions, Councils, and antiqui-
tie: for then Achab might haue ſayde vn-
to Elias, if this be true, why doeſt thou
reprehende me for this worſhippe? I haue
receyued it from the firſt king Ieroboam,
and my fathers haue liued and dyed in it,
and I haue antiquitie to pleade for mee.
But Elias knewe well ynough that this
was no argument, and therefore tooke him
vp sharpely, as we may our Papiſtes, al-
though they haue had their Maſſes theſe
ſeuen or eyght hundred yeeres. Agayne,
if antiquitie or cuſtome bee a generall
rule to confirme a doctrine in religion,
then myght the Pagans and Ethnikes
haue alleadged agaynſt the Apoſtles theſe
thinges, when they came to preache Chriſt
Ieſus crucified vnto them, and to alter
their olde religion, wherein they had
continued ſo long. Wee ſee then that
antiquitie

antiquitie fauoureth them not at all, neither yet can they father their Church and religion, which they haue at Rome, vpon the succession & ordinarie descent of their Bishops and Popes, seeing trueth goeth not by succession & inheritance, but by the grace and mercy of God. But if succession of bishops, and hie Priestes, as they fayne, from Peter to this time, doeth prooue the Church by a lineall descent to be with them: why then should not the hye Priests in Christes time, as Annas, and Caiaphas, & Ananias in the time of the Apostles, be the true Church? for they had their succession from Aaron the first hie Priest, ordayned by God himselfe, and might haue obiected this to Christ, and did also, their lineall descēt from Abraham: and yet they were of the synagogue of Satan, & Christ doeth call them blinde guides, generation of vipers, hypocrites & fooles, and doeth not take them for his Church, but whippeth them all out of it rather. We see then, that succession is nothing to prooue the Church by: for then the Scribes, Pharises, and hye Priestes shoulde haue bene of the Church in Christes time. They obiect furthermore a generall consent and agreement, to prooue the Church vnto vs:

but

but we know that a consent and agreemẽt without God and this worde, is rather a conspiracy, then a consent. But to cut off this visour also in a worde, was not there a general cõsent of al the people of ỹ Iewes, with the chiefe elders also, the Scribes, the Pharisees, the hie priests with Herode and Pilate, in the time of Christ, to condemne him, & to crucifie him? For Luke reporteth saying, Thẽ al the multitude cried at once, saying, away with him, and deliuer to vs Barabbas, and the voices of them, and of the hie priestes preuailed, Luk. 23. Behold, here was a whole and vniuersall consent & agreement, and yet for all that, it was against the trueth, euen Iesus Christ the author of al trueth. But do they agree among them selues? are they not at variance yet what purgatorie should be? some appointing it to be fire, some water, some ise and snowe? Were not the Dominican friers against the Franciscans about the conceptiõ of the virgin Marie deuided? Are they agreed about the matter of the sacrament, some holding that he is there onely in qualitie, some in qualitie & quantitie too? Doe they agree in the number & order of their Popes and bishops? (Platina differing frõ

Euſebius, ſome appointing mo, and ſome leſſe: Are not fathers againſt fathers, and councils againſt councils, & Popes againſt Popes: and Gregorie againſt them all, in the name of the vniuerſall biſhop, which he iuſtly thinketh to be ỹ name of Antichriſt: And yet ſhall we thinke they doe agree, or that they can not erre, or that theſe things aboue rehearſed, as multitude, antiquitie, with cuſtome, conſent, traditions, ſucceſſion, ancient fathers, generall councils, are ſufficient proofes of the church to bee with them: Councils haue erred, and bene contrary one to an other: for the coũcil of Cõſtantinople, ordained that images ſhould not be had in the church: after that, the coũcill of Nice the ſecond erected them, and decreed that they ſhoulde bee had and worſhipped. They alſo go about to proue their church by the authoritie of Doctors of the Churche: but it is manifeſt, that they haue all erred, & bin deceiued in ſome point or other, yea euen of doctrine, ſo that they are not to be rules & notes, to knowe this church by, for they are but men, & haue now or thẽ in doctrine, not only in maners ſlipped from the truth. Ireneus, Victorinus, & Lactantius, ſubſcribed to the opinion of the Milli-

Millinaries, which thought that Christ after the day of iudgement, should raigne w his for a thousand yeeres here vpon earth, being deceiued with the place of Iohn, Reuel. 20. not wel vnderstoode, where as hee doth interprete that M. yeere, in another place for euer, Reue. 22. Augustine thought that all children dying without baptisme, were damned, which is an heresie. Epiphanius defendeth that it was a tradition of ỹ Apostles six dayes before Easter, to eate nothing but bread and salt. Ierom condemned the second mariages of men, and counted them al (a thing most absurde and erronious) no better then fornication. By these things then ỹ church is not discerned: neither is glorie, pompe, honor, riches, externall beauty, and outward successe and happines, any note of this church of Christ, as the Papistes will beare vs in hande, by reason of their glistering and glorious church of Rome. The contrary thinges are markes of Christs Churche, as pouertie, affliction, no shewe to the eye, or any externall felicitie. For Christ hath sayde, his churche shall be vnder the crosse, and not in any beauty, or gorgeoulnes to the outward eye of the worlde. The harlot & strumpet

goeth most commonly better trimmed and decked in apparell, then the honest woman and matrone of an house: & so is the whorish church of Rome, it hath all things for to please well the outward senses, & to allure men vnto her. It hath for the eare, her delicate musicke, singing, & piping, & organs, and ringing of bels, and this in excesse also. It hath for the nose, sweet smels, frankinsense, and such like. For the eyes, it hath to please them, goodly copes, crosses of siluer and golde, pictures of Christ, and many images of saintes, with such like baggage, and foolish trashe: and for the belly to delite idle lubbers, and loyterers, there was good chere kept in abbeyes and monasteries: but in the meane season, what was all this to feede the hungry soules? surely nothing. The worde of Christ was then gone from them, yea, Christ him selfe was shut out with them, and his mother Marie more sought to, more prayed to, and more esteemed then he him selfe. Here were al things for the body, and by this they would proue vnto vs, that they were ỹ true church. Wel, if we would know the church, let vs thinke it to be there where two or three are gathered together in Christes name: and howe

should

ſhould they bee gathered together without his word and commandement? And this agreeth to ỳ ſaying of S. Auguſtine, If they will here admit him. He that will knowe, ſaith he, which is the true church of Chriſt, he can not know it by any other meanes, then onely by the ſcriptures. We ſee here how reſolute he is in this caſe. Ex homilia 49. operis imperfecti in Matth. And againe he ſaith, Chriſtians willing to receiue the ſtedfaſtnes of a true faith, let thē fly to nothing but to the ſcriptures. Otherwiſe, if they looke vnto other things, they ſhalbe offended, and periſhe, not vnderſtanding which is the true church, and ſo they ſhall fall into the abomination of deſolation, which ſtandeth in the holy places of the church. Now we may plainely vnderſtand what are the ſignes of the true church, and what alſo are the bodies of the church of Antichriſt at Rome, euen murdering of the ſaints of Chriſt, contempt of the word and ſacramēts, worldly proſperitie, with a multitude of ill men with ſworde to defend it. Furthermore, this church, that it may be the better knowen of vs, therfore hath it diuers and ſundry names in the ſcriptures, leſt we ſhould be deceiued by ỳ falſe church.

It is called ẏ sheepfold of Christ, doing vs to vnderstand, that those ẏ belong to Christ are gentle as sheepe, & not cruel as wolues:
Esaie 11. for they shall not hurt nor destroy in al the mountayne of my holines, (saith the Lorde of hosts) by his Prophet. This name of the church excludeth ẏ bloody church of Rome, for they are as wolues & cruell beastes, deuouring the sheepe, as well with vs appeared in Queene Maries dayes, howe bloodthirstie they were, in that the wolues slewe so many of the sheepe of Christ. It is called the spouse of Christ, therefore they that giue them selues to another head and husband, as the false Romanes doe, are not of this church. It is also compared and likened to the moone, because the churche taketh all her light and brightnes of Iesus Christ, the true sunne of righteousnes, as the moone doeth take of the sunne all her light, which thing the Papistes doe not: for they ascribe not all to Christ, but some things to the Pope, & some to them selues and others. And as the moone is not alway visible being in her change, so is not this churche to the eye of man, alwayes in a visible shewe, as the proude churche of Rome is, but hath sometime warre and aduersitie,

some-

ſometime peace & proſperitie. It is more-ouer, like vnto a ſhip vpon the ſeas toſſed in deede with the waues from one place to an other, but yet neuer drowned, becauſe Chriſt Jeſus is in it, and holdeth the ſterne with his hande. Theſe thinges, vnto the which the church is likened, doe very well conuince Rome to be no church of God at all, for it is alwayes viſible to the eie, and in great wealth and proſperitie, as Babylon was, & ſo it boaſteth of her ſelfe, as ſhee did. Jt neuer at all mourneth, or is in the pit of afflictiõ as Chriſt ſaid his church ſhould be, Iohn. 16. And as we reade in Ezechiel 9. this church of Rome doth alwayes laugh and reioyce, and neuer feeleth the rodde, which is a token of baſtards, and ſuch reprobates, and not of Gods children Heb. 12. This true church of Chriſt is but one: For there is but one mediator, & one huſband, and therefore one ſpouſe, and one body, as Paul proueth, Epheſ. 4. and is called vniuerſall, becauſe it is in all partes of the earth, and the Lord hath of his church out of all nations and kinreds & tongues, Reuel. 7. Which church yet notwithſtanding, is deuided into particular churches of euery coũtrey & kingdom, where as they al

make but one generall church. For they are ioyned together in the same spirite, fayth, baptisme, and Lorde Iesus, which is one head to them all. There was a particular church in the house of Philemon, as Paul reporteth in that epistle, and he also calleth the Corinthiãs a church, & others too, vnto whom he wrote, meaning that they were speciall churches of this vniuersall church. And here the ignorance of the Papistes is seene and manifested, which make that to be generall and catholike, which is but particular & special. For although their Rome were a true church, yet can it not be termed by any meanes, Catholike, except all the saintes and good men aliue vpon the earth were in it, which can not be. Here thẽ they are deceiued in the worde Catholike, making that to bee generall, which is but in part so. Paul did neuer write to any church, which hee called Catholike, for if hee had meant so, that Rome had bene the catholike church, when hee wrote vnto it, then could he not properly haue called Corinth a church at all. The summe of all that we haue said hitherto, is thus much: that there is an holy church, whose head is Iesus Christ alone, to this end and purpose called

of God by his woord, that it should glorifie him for his goodnesse. For looke whatsoeuer our God doth, he doth it in ỹ behalfe of his holy church: For this end doeth hee destroy sometymes mightie kingdomes, and great Princes, that hee might deliuer his church, and verily, for this ende doeth hee keepe and preserue so long this wicked worlde, vntill the number of his elect be fulfilled. He neuer destroyed any nation, but it was for his churches sake. Oh howe greatly are we then bound to the goodnes of this our Christ, which worketh so great thinges for vs! shall we not magnifie his grace? shal we not yeelde him continuall thanks, and that in the middest of the great congregation? Beleeue me deare brethren, we are elect, created, redeemed, iustified, sanctified, preserued dayly by his power, & shalbe glorified in the life to come, with his holy angels and saintes, that we should set forth his praise & glory. And this is ỹ thing, which the blessed Apostle S. Peter doth in his first Epistle the second Chapter, so earnestly exhort vs vnto, saying, To the church of God, the trewe christians of Pontus, Asia, Cappadocia, Galatia, and Bithynia, (and in them to vs all:) you are (sayth he) a cho- 1 Pet. 2. 9.

a choſen generation, a roial prieſthood, an holy nation, a people ſet at lybertie. Marke nowe, dearely beloued, the chiefeſt poynt, to what ende all theſe thinges are done vnto vs, that yee ſhoulde (ſayth hee) ſhewe foorth the vertues of him that hath called you out of darkneſſe, vnto his marueilous light. Doe wee nowe ſhewe fooꝛth his goodneſſe with thankeſgiuing? then are we good Chriſtians, and ſerue to the ende, whereunto the Lord hath made vs. Are wee not all carefull of this duety, to praiſe God his name daily? Surely we haue then tranſgreſſed, and degenerated from the ende, of our creation and calling. The praiſe of God is ſuch a thing, ſo hye, and ſo excellent, that if all the Angels in heauen, with their force and might, and all the men in earth, with all their ſpeach and eloquence, goe about to ſet it foꝛth and declare it, they ſhall not do it ſufficienly, and as it deſerueth to be done. We ought then to do what lieth in vs: and this thing doth the triumphant church in heauen, of Angels, and Saints, teache vs, that we ſhould neuer ceaſe to exto his name at al times, as they do, for they

cannot

cannot satisfy themselues with crying, Holy, holy, holy is the Lorde God of hostes, the whole worlde is full of his glory, Esay. 6. And in the Reuelation the fourth chapter, the foure beastes, and the Elders cease not day nor night, crying, Holy, holy, holy Lorde God almighty, which was, which is, and which is to come. And yet for all this, wee here in earth can satisfy our selues, and be contented to set foorth his praise, either neuer a whit, or els so negligently and by such starts, as wee declare, wee haue no great loue and care thereunto: so colde is our zeale in this poynt, and yet most hot in trifles and vanites, apperteining to our pleasures & profits in this life. Wee haue nowe heard (dearely beloued) the meaning of this article, concerning the Catholike Church, what it is, and who is the head of it, what authoritye it hath, by what signes it may bee alwayes knowē from the Romish or false Church. We haue also declared, that it is called Catholike, because it is not tyed to any time, persons, or place whatsoeuer, but is dispersed euery where, as seemeth good to the

Lord.

Lord. We haue furthermore shewed vnto you, what be the markes of it, and what are not the trewe signes of it, and that it consisteth not in multitude of people, but in weight of trueth. Last of al, we haue made manifest, to what end ỹ Lord hath gathered a church together vnto himselfe here in earth, which is, that hee may be honoured and glorified in it, accordingly by their good workes and christian conuersation. Now let vs giue thankes to Iesus Christ, the head of this Church, in that hee hath vouchsafed to make vs the holy members of it, which were before the firebrandes of hell, and a generation of Satans broode. Let vs moreouer praise his name, for as much as he doth daily preserue vs by his fatherly goodnes, and diuine prouidence, in this sheepefold of his, from all wolues and rauening beastes, which otherwise would deuoure vs. And because he doth feede vs in it with wholesome & greene pastures of his holye worde, and leadeth vs foorth to the waters of life and comfort to refreshe our soules, let vs not be vnmindful or vnthankfull to him, for this so great a benefit. Now let vs most humbly pray vnto him, that he would vouchsafe to keepe vs in this church

of

of his vnto the ende, lest we wander and go astray from it as lost sheepe, and beseech we him, that he would continue his graces & heauenly promises made vnto vs so liberally in his Gospel, that from day to day, we may grow in holines toward him, as becõmeth this church, vntil the time come, that our full redemption from him shall appeare. This God graunt vnto vs, not for our sakes, but for Christ Jesus sake, which hath purchased al these things for vs, w̃ the shedding of his most precious blood vpon the crosse for our sinnes. To this Jesus Christ with the father, and the holy Ghost his power, be rendred all praise and glory, honour, dominion and thankesgiuing, both now and for euermore. Amen.

The

# The tenth Lecture vpon the tenth article of our Christian fayth, which is,

## *The Remission of sinnes.*

IN the article going next before, we haue heard what wee haue to belecue concerning ỹ church, which is ỹ house of Christ: Now followe the ornaments, and benefits which ỹ Lord in mercy doth, & wil bestowe vpon this house, which are in number three. 1. Remissiõ of sinnes in this life. 2. Resurrectiõ of our bodyes frõ corruption at the last day of iudgement. 3. And euerlasting happines in ỹ life to come. These benefites are great & so inestimable, that wee can not worthyly conceiue of them, being couered with flesh and bloud: and therefore wee are the lesse thankeful, then otherwise we should be, if we did or could deepely consider of them: for they are such iewels, as the Lord doeth only bestow vpon his children, and none els, and therefore they are put after the Church, and communion of Saintes, as thinges following the state of the church necessarily,

neceſſarily, for none can haue them, but ſuch as abide in the church, and are true & liuely members of Jeſus Chriſt, ingrafted into his body by faith. The firſt of theſe graces is, the remiſſion or forgiueneſſe of all our ſinnes. The meaning therefore of this article for the capacity of the ſimple, in moe wordes is this, I that am a Chriſtian doe ſtedfaſtly beleeue, that almighty God both hath, doeth, and will of his mercie forgiue me all my ſinnes, both originall and actuall committed before and after baptiſme howe many and great ſoeuer they be, not for any woorke or merit of mine, which am an vnprofitable ſeruant: but for the ſacrifices ſake of Chriſtes death and paſſion, wherein hee is wel pleaſed, by whoſe righteouſnes, becauſe I am clothed and apparelled by beleeuing in him vnfeignedly, I am ſure and certayne that I am deliuered from euerlaſting death and hel, which is ỹ reward of ſinne, Romanes 6. This is the playne and ſimple meaning of this Article, and is proued and confirmed vnto vs out of ſcriptures, aſwel of the olde as of the newe Teſtamẽt. In the 31. of Jeremy

Eſa. 1.

Luke. 17.

we

we reade thus, This shalbe the couenant that I wil make, with the house of Israel after those dayes, saith the Lord, I wil put my law in their inward partes, and write it in their heartes, and I wil be their God, and they shalbe my people. For I will forgiue their iniquitie, & wil remember their sinnes no more. So likewise, we haue the proofe of this, in the second epistle to the Corinthians. Chap. 5. God was in Christ, and reconciled the world vnto himselfe, not imputing their sinnes vnto them. And in the second to the Colossians. Ye which were dead in sinnes, & in ỹ vncircumcision of your flesh, hath he quickened together with him, freely forgiuing you all your trespasses. We see thē this doctrine to be warranted with ỹ testimonies of the holy ghost: So ỹ we neede not to doubt any thing at al of it. Seeing then ỹ the first entrance into the house of the Lord, is by putting away of all our sinnes, and because we haue nothing to do with God, except our offences be blotted and wiped out of his remembrāce: Let vs a litle I pray you, (dearely beloued bethē in Christ) marke what we haue to cōsider in this article for our instructiō & edificatiō vnto a godly life.

We

We say here, that we doe beleeue that there is a remission of sinnes, for the children of God and seruants of Christ. The first thing therefore that we ought to learne and beare in minde vpon this article, is, that we confesse and acknowledge most humbly and meekely our sinnes before God. For if we say and graunt a remission of sinnes, wee must also confesse that wee are sinners, otherwise wee can not at all haue pardon of them. Secondly we must cõsider by whom this remission doeth come vnto vs, and for whose sake it is. Thirdly by what meanes we are made capable and partakers of this so great a benefite. As concerning the first poynt, it is playne and euident that wee are all of vs miserable sinners before GOD, which looketh vpon the hearts of men, and tryeth them: For who can iustly and truely saye of him selfe, My heart is cleane, I am no sinner. Nay, Salomon doeth tell vs, that there is not a man that sinneth not, 1.Reg.8.Eccle.7. And Saint John sayeth playnely, that if we say we haue no sinne, we doe but deceyue our owne selues, and there is no trueth in vs. We are begotten, conceyued, and borne in sinne, we liue and are brought vp in sinne: and shall any man

be so impudent and shameleſſe, as to deny that he is a ſinner: God forbid. The Apoſtle ſayeth, All men haue ſinned and are deſtitute of the glorie of God, Rom. 3. But we neede not to goe farre for the proofe of this matter: Our Sauiour Chriſt hath taught his to ſay dayly and hourely, euen as long as they liue, Forgiue vs our ſinnes or treſpaſſes, Matth. 6. It is therefore a deuiliſh pride and preſumption to ſay, whoſoeuer he be, that he is no ſinner: for ſurely thē Chriſt can not helpe him, for he came to ſaue ſinners: And yet there are ſome in the world, and haue bene alſo, that haue denied this: So greatly that Satan bewitched them. Well, if theſe teſtimonies of ſcripture did not condemne them ſufficiently, yet I am ſure, their owne heart & conſciences ſome time or other wil accuſe thē, and their own mouth witnes againſt them. Iob telleth vs this thing plainely in his booke Chap. 9. If I would iuſtifie my ſelfe, my owne mouth would condemne me. We ſee thē that we are al of vs, euen the beſt, wretched ſinners: Nowe as we are ſinners, ſo we muſt alſo learne to confeſſe and acknowledge theſe ſinnes, otherwiſe it is to no purpoſe, if a man be a ſinner, and will not confeſſe it. If

a man

a man be ſicke, and eyther doeth not, or will not acknowledge it, hee can not lyghtly bee healed of the Phyſitian: for he wil not ſeeke vnto him. Except a man feele his wound, he will not go to the Surgeon: and vnleſſe a man be ignorant, and ſeeth the want of his knowledge that he ought to haue, he wil neuer deſire to be further inſtructed, but continewe ſtill in his ignorance and blindneſſe. Who deſireth meate, that is not hungry? or drinke, that is not thirſtie? or clothes, that thinketh he hath apparel ynough? My meaning is this, It is not ynough for a man to thinke he is a ſinner, vnleſſe he hath an earneſt and an effectual feeling of his ſinnes in his conſcience, & that they are as an heauy & grieuous burden vnto him. Thē if he come to Chriſt, he ſhall quickly haue remedy for thē. For he came not to cal the righteous, ꝑ is, thē that thought themſelues ryghteous, & boaſted of it, for in deed there is none righteous before him: but he came to cal poore ſinners to repentāce. And this agreeth with that notable ſaying of Paul, that Chriſt Ieſus came into this world to ſaue ſinners, wherof he cōfeſſed himſelf to be chiefe, 1. Tim. 1. There is a notable place cōcerning this matter in ꝑ fourth of Luke, where our

Sauiour Christ, entring into the Synagogue of Nazareth to reade and to preach on the Sabboth day, found ỹ place where it was writtē of him in ỹ 61. of Esay, saying, The Spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to ỹ poore: he hath sēt me, that I shoulde heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde: that I shoulde set at libertie them that are brused, and that I shoulde preach the acceptable yeere of the Lord. This place doeth shewe for whom Christ Iesus is sent and is meete, that is, for the poore, the broken hearted, the captiues in sinne, ỹ blinde in minde, the bruised in pryson. If we feele our selues to be such men, Christ is sent vnto vs: otherwise hee is not for vs. And this is the cause that made our Sauiour to keepe companie most commonly with Publicans and sinners, and such as were infected with great sinnes & offences, as Marie Magdalene, and Matthew, and Zaccheus: for these did willingly confesse their sinnes vnto him, and so he cured them. But on the contrary side hee refused the company of the Scribes and Pharises, the hie Priestes and

Doctors

Doctors of the lawe, because, although they were sinners, yea, and grieuous sinners too, yet they had an opinion of holines and righteousnesse in them selues, aboue other men, and iustified them selues before our Sauiour Christ, as we see in the parable of the Publicane and Pharise that went vp both of them to praye into the Temple, Luk. 18. These Pharises our sauiour saide, they had no neede of the Physician, because they dyd not acknowledge their infirmitie and weakenesse vnto him. Christ in deede is meate, but for the hungry, Iohn 6. he is water and drinke, but for the thirstie, Esay 55. Iohn 7. he is a refreshing, but for them that are loden and burdened, Matth. 11. Doe wee giue almes at any time to a stout begger, that although he haue neede, yet wil not confesse it, and aske his almes gently, acknowledging his pouertie? No more surely will the Lorde giue vnto any spirituall almes, vnlesse wee shall humble our selues before him, with true feeling of our pouertie and miserie. For verely herein we must all of vs bee lyke vnto beggers, that, to mooue pitie and compassion, shewe not the best thinges they haue, (if they haue any) but the worst, as their ragges, their

sores, their pouertie and nakednesse: And this moueth men the sooner to pitie them. Dearely beloued in Christ, the case standeth so, and no otherwise, betweene the Lorde and vs. If we will get any thing, it is by falling downe, and humbling our selues, and not by vaunting of any thing that is in vs: for he resisteth the proude, and giueth grace to the humble and lowly. Do we not see it so by experience? Is not the best pasture and meddowe grounde in the lowest places and valleyes, and the most barren grounde in the hyghest hilles and mountaines? So the graces of the Lorde rest in the lowe stomacke and heart, and flee from the hye and loftie minde. Let therefore euery hill and mountayne be layde lowe, Luke 3. A notable example of this meeke and humble confession of our sinnes, we haue in the Prophete Dauid, who, although he were a King, yet when he was reprehended and reproued sharpely of the Prophete Nathan for his adulterie and murder, sayd, without any replying or checking of the Prophete, most mildely, I haue sinned vnto the Lorde. And therefore he heard incontinently that sweete answere from the Lorde, The Lorde also

hath

hath put awaye thy ſinne, thou ſhalt not die, 2. of Kinges 12. Chapter. This thing Dauid reporteth of him ſelf in the Pſalme 32. Then I acknowledged my ſinne vnto the Lorde, neyther hid I mine iniquitie: For I thought, I will confeſſe agaynſt my ſelfe, my wickedneſſe vnto the Lorde, and thou forgaueſt the puniſhment of my ſinne. Looke in the Pſalme 51. where hee deſcribeth the ſame more at large. This leſſon is to be learned of vs all, that when we commit ſinne, we ſhoulde not cloke our ſinne as the hypocrites doe. Looke vpon the poore Publicane, and vpon Peter: the one confeſſed them humbly, the other wept for them moſt bitterly. And ſurely ſo dyd all the good men doe from time to time. Howe often doe the Prophetes Eſay and Daniel confeſſe their ſinnes, and the ſinnes of the people! Did not Tobiah do the like: and Paul him ſelfe doeth in many places confeſſe with griefe of minde, that he was a perſecuter of the Church of Chriſt, 1. Cor. 15. yea, that he had the relikes of ſinne ſtill abiding in him, Rom. 7. Yea this confeſſion & acknowledging of our faults, muſt ſometime be made to our neyghbour or brother, if we haue offended him, and we muſt, & are

commaunded to seeke reconciliation at his handes, as our Sauiour sayeth, Matth. 5. If thou bring thy gift to the altar, & there remẽbrest that thy brother hath ought against thee, leaue there thine offring before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift. And this is that thing that S. Iames meant in his Epistle 5. Chap. Acknowledge your faultes one to another, and pray one for another, that ye may be healed: not so, that wee allowe any papisticall shyft, or a vaine confession of all our sinnes in the eare of a masmonging Priest, which can do vs no good, but rather taketh an occasion him selfe to bee ill, when he heareth the lewde deedes of some. But wee meane, that an agreement is to bee sought for, with submission one to another, if any man be offended. Neyther doeth this place of Iames prooue the Popish confession, as they woulde haue it: for hee speaketh not here of the Priest, but of all Christians. And if so bee they will haue this place to prooue it, then must their Priest confesse as well his sinnes to the people, as the people to him: for so goe the wordes of the text, One to another acknowledge your faultes.

faultes. Notwithstanding if any man feele him selfe grieued with his sinne, and clogged in his minde and conscience, if then hee resort to his godlie and learned Pastor or preacher in the parishe, and tell it vnto him, to haue comfort and his aduise what to doe, hee can not iustly for this bee reprehended of any, because it is both good and godly. But to number vp al their sinnes to the minister, as the papistes woulde haue it, no man can doe: for who knoweth howe oft hee offendeth? as Dauid sayth, Psalme 19. neyther is this thing warranted by any authoritie or example in scripture. But to our purpose: wee see then by these thinges, that as we are sinners all the sort of vs, so wee must not dissemble them, if wee truely intende to haue remission of them, but with our whole heart we ought to confesse them vnto the Lorde. And here is to bee noted, that in this article wee doe beleeue and confesse a remission or forgiuenesse of sinnes, and not a satisfaction of vs for our sinnes, as the aduersaries teach, that wee must satisfie for our sinnes, and purchase pardons from Rome by money, by masses, and such trumperies, as going on pilgrimage barefoote, by fastings, and lying in heare cloth.

Surely

Surely if these things bee added to take away our sinnes, then is not this our article true, which sayth, that there is a free remission of sinnes without paying any thing at all of our part, euen as the detter when hee hath nothing to pay or discharge his dette, some godly creditour doeth freely, forgiue him. Nowe if hee shoulde pay any thing, or halfe of it, then it is not freely forgiuen, but partly forgiuen, and partly payde: but John pronounceth, that if any man thirst, he may come and take of the well of the water of life freely, Reuelation 20. 22. Esay 55. If wee may take away any of our sinnes by satisfying for them, then all is not due to the blood of Jesus Christ: but John sayth, that it is the blood of Christe and no other thing that doeth purge vs from all our sinne. Wee with all our merites and good deedes can not satisfie Gods wrath and anger, conceiued for one of the least of our offences: for the least sinne that we committe, deserueth euerlasting hell fire: and howe then can wee satisfie, except wee bee freely forgiuen: This Dauid well vnderstoode, saying, If thou, O Lord, straitly markest iniquities, O Lorde, who may stande? but marke what Dauid addeth,

addeth, and it confirmeth our position and purpose: but mercie (saith hee) is with thee, that thou maiest be feared, Psal. 130. Hee declareth vnto vs sufficiently, that wee can not bee iustified before the most pure God, but by forgiuenesse of sinnes: and therefore pronounced that man blessed that had his sinnes forgiuen, not that had satisfied for them. Our sauiour doeth teach his to pray in humilitie, Forgiue vs our sinnes, and not to say, Giue vs grace or might to satisfie for them. Thus much for the first poynt, that if wee will haue pardon of our sinnes, wee must first confesse and acknowledge them: for what should God forgiue vs, if we were not sinners? The seconde thing to consider in this article, is to knowe to whome to come vnto for the forgiuenesse of sinnes, and for whose sake they are remitted, otherwise to knowe and beleeue a remission of sinnes, is in vaine: for as it is booteless for a man that is very hungrie, to knowe and beleeue there is meate in the worlde, except he knew the place & the man that had it for him, that he might resort vnto him: and as it is in vayne to confesse thy disease and sickenesse, vnles thou know some good Physicion who may helpe thee: so surely it shall

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profite vs nothing at all to knowe or to confesse our sinnes, if wee bee ignorant of the mediatour that should take them away: yea, if the sicke person shoulde seeke out such a Physition, as either could not or would not cure him, his labour also were vnprofitable, and all one, as if the needy man shoulde goe to one for an almes, that is as needy as hee him self. Let vs therefore take diligent heede to this, that being sicke of our sinnes in our soules, we goe and runne to such a cunning Physition, as we are sure both can and will for his abilitie and compassion cure and heale our infirmities, and hath a salue for euery sore and maladie. This cure and Physicke for all diseases, resteth not in any creature whatsoeuer, no not in the Angels: for they neede a mediatour to holde them al vp, not in the Saintes: for eyther they are all sinners, as those aliue here in the earth, or els haue bene all sinners, as they in heauen, and therefore neede a mediatour as well as wee. There is no creature therefore in this great cure of sinnes, that can doe vs any good: nay rather wee shall be woorse and woorse, runnyng to them, as the woman in the Gospell was with the issue of blood, seeking vnto Phisitions, vntill shee came to

Christ,

Christ, who cured her immediatly, Luke 8. for he is only the good Physition, that came to cure our deadly woundes, Matthewe 9. Will yee then knowe who this is that onely forgiueth sinnes: Marke what the holy Ghost saith, Joh. 1. Behold the lambe of God that taketh away the sinnes of the worlde. Who is this onely lambe of God, but Jesus Christ the sonne of GOD, slaine from the beginning of the worlde for the sinnes of the people: for there is but one mediatour betweene God & man, ỹ man Iesus Christ, 1 Timo. 2. and he hath giuen him selfe a ransome for all. If this bee so, we may boldely come vnto him at his commaundement, especially when hee calleth, Come vnto mee all yee that doe labour and are laden, and I will refresh you, Matt. 11. The whole scriptures both of the newe and olde testament doe propounde no other redeemer vnto vs, then Jesus Christ. All the sacrifices were figures of remission of sinnes by Christ alone: for it was vnpossible (as the Apostle saith,) that the blood of goates and calues shoulde take away sinne: but yet sinnes were taken away vnder the lawe. It remayneth therefore, that they shoulde bee taken away by Christ: for Abra-

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ham reioyced to see his day, and sawe it gladly, John 8. There was but one temple, but one hie priest, but one altar: so there is but one Christ to men, to take away sinnes: for all these thinges were shadowes of him. He is the true temple, in whome wee must pray, the hie priest that offereth his body for vs, and the true altar, vpon whom we must offer all our sacrifices of prayer and thankesgiuing, if wee will haue them to please God, and to be accepted of him. Wee haue (saith the holy ghost) an altar (meaning Christ:) whereof they haue no authoritie to eate, which serue in the tabernacle, meaning the vnbeleeuing Iewes. Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lips, which confesse his name, Hebrews. 13. Our sauiour Christ, when he sent forth his apostles to preach, willed not them to preach remission of sinnes, but in his name onely, Luke 24. and this doeth Peter in the Actes declare vnto vs chapter 10. Through his name euery one ỹ doth beleue, shal receiue remission of sins. Healings of ỹ body were done & wrought in his name by ỹ Apostles, Actes 5. and therefore the clensing and cu-

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ring of the soule, which is by remission of our sinnes, is much more to be looked for at his hands. And as it was in Egypt, in the great dearth and famine of corne, none could haue any food of Pharao the king, but by the hãds of Ioseph, whõ he had made ouerseer & ruler of the land in his name (for when they cryed to him for breade, he sayde, Goe yee to Ioseph, and what he sayth to you, do ye, Genesis 41.) so it is nowe in the famine and dearth of our soules for spirituall foode, we can haue nothing to feed our hungry soules from the king of heauen, but by the meanes of the true Ioseph, which is Iesus Christ, who is ordeined of his father to rule and gouerne all thinges in his name, so that hee sendeth vs to his Sonne, when wee aske any thing of him, for in him hee is wel pleased, and for his sake onely and for no mans else, doeth hee bestowe this benefite vpon vs: for GOD hath in deede giuen lyfe vnto the worlde, but this lyfe is in his Sonne, that all should honour the Sonne, as they honour the Father. And as among the Israelites none coulde bee healed that were stung of the fyerye Serpentes, but all

such

such as looked vp to the brasen Serpent which Moses made: so it is as certaine, that none can bee deliuered from the stinging of the olde serpent which is the deuill, but they that looke vp to the sonne of God on hie in heauen, they haue redemption by his blood, that is, the remission of sinnes, Ephesians 1. There is no other name vnder heauen, wherein we must be saued, no other fundation, whereupon wee must builde vp into heauen, no other stone that coupleth the building together, no other key that openeth heauē gates vnto vs, but Iesus Christ, Reuelation. 5. Except therefore we beleeue that it is he that taketh away all our sinnes, wee shall die in them, John. 8. Neither is this doctrine onely confirmed vnto vs by the authorities of the worde, but also by the examples of all the godly. Dauid was ignorant in the way of the Lord, but to whom doth he goe for knowledge? Teach me, O Lorde, (saith hee) the way of thy statutes, Psalme 119. Neither shall ye reade, that he went at any time to any other, in that his whole booke of prayers & thanke sgiuings, saue onely to the Lorde: he did knowe well ynough, that all other scholemasters were vnlearned and dommne, and as Idoles that could

could not speake. The woman of Canaan went at ẏ first to Christ, to haue her daughter cured. Saint Paul prayed to the Lorde, to haue the messenger of Satan to depart from him, 2. Cor. 12. Neither can there be any example brought of any, that euer he went to any other then to the Lord onely, to haue his sinnes and offences taken awaye. By this, that our sinnes are forgiuen in Christ alone, we learne ẏ we of our selues by nature are hatefull vnto God, before we bee reconciled vnto him by the death of his Sonne: so that except he behold and looke vpon our sinnes in the face and countenãce of Iesu Christ, wee are but castawayes. Wherefore (brethren) let vs looke vnto it, that wee may perswade, not men, but our owne selues, not in tongue and mouth onely, but in heart and deede, that we are surely members of Christ. Furthermore we gather by this, that the Papist, the Turke, the Iewe, haue all gone astray, for they seeke for remission of sinnes by other meanes, then by the death of Christ. The Papist by his satisfactorie woorkes of his owne deuice, by pardons from the Pope, when as no man can forgiue sinnes, but God onely: by his praying to Angels, to Saints, whome he

maketh intercessors and mediators to God, and so leaueth the waters of life Christ Iesus, and diggeth such broken pittes and cisternes, as can holde no water at all. I see not therefore howe hee can haue remission of his sinnes, seeing he seeketh it els where then in the blood of Christ, and of Christ alone, for they giue something vnto him, but not all, and so they make him but halfe a sauiour. But eyther hee will bee a whole Sauiour vnto them, that hee may haue all the glorie and prayse, or else he will be none at all. Christ can not abide any thing to be ioyned with him, in the way to saluation and euerlasting life, but he will bee the onely and whole Sauiour to men. The Turke that hateth this name of Christ, and goeth not about to haue remission of sinnes by it, can clayme no part in the inheritance of the kingdome of heauen: hee thinketh to bee saued by God the Father, when hee honoureth not God the Sonne. Agayne, he trusteth to his Alcoran, and his false prophet Mahomet, and forsaketh the true and euerlasting Prophete Iesus Christ, whome God sent into the worlde, to giue life vnto it. They can saye, I beleeue in God the Father Almightie, but they

they will not confesse that which followeth of Jesus Christ the onely Sonne of God, and therefore they are not vnder the Couenaunt of grace and saluation, but stande all accursed before the lyuing Lorde, as beyng without Christ. Thirdly, the Jewes can haue or looke for no remission of sinnes, because they haue reiected this Christ, and go about to establish their owne righteousnesse by the workes of the Lawe, whereas Christ is the full ende or perfection of the Lawe, for righteousnesse to euery one that beleeueth, Rom. 10. They haue a zeale, but not according to knowledge, and thinking to bee saued by the Lawe, they all stande accursed, and also accursed iustly by the Law before the Lord, For cursed (sayeth he) is he that continueth not in all thinges that are written in this booke to doe them, Galat. 3. They are betters then (without Christ) to keepe and perfourme the whole Lawe perfitly and absolutely vnto the Lorde, which no man can doe, no not they, and therefore (without a Sauiour) they stande in a miserable case, euen in the state of euerlasting damnation and perdition. And last of all, the false and Hypocriticall Christian,

which professeth with his mouth, that hee knoweth and beleeueth in Christ, and yet vtterly denyeth him in his whole life & conuersation, can hope for no remission of his sinnes, continuing still as he doeth in disobedience, and all kinde of abominations. But the Lord hath dyed for sinners you wil saye, and great and notorious sinners too: trueth it is, he hath done so, but yet they are such sinners as repent and are sorry for their former sinnes, they lead not their life in voluntarie sinnes, so that they shoulde delite & dwel in sinne: but they continue in the feare of the Lord. Briefely, they are penitent sinners, and not obstinate and wilfull persons, that can not repent, for whom the Lord hath died. If we feele our selues to be such trembling sinners, the Lorde hath a free remission of sinnes for vs, whensoeuer we come vnto him: for to whom doth the Lord looke? Euen to him that is poore, & of a contrite spirit, and trembling at his wordes. But he that hardeneth his heart, and goeth on still in his former wickednesse, without remorse of cõscience at al, he heapeth vp wrath vnto himselfe against the daye of wrath, and maketh his sinnes so heauie vnto himselfe, that they will presse him downe to hell. These

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men must amend their ill liues, and be hartily sory for their sinnes, not in hypocrisie, as Pharao was, who said, I haue sinned vnto the Lorde: neither in desperation, as Iudas, who repented, but not in faith. But herein let them followe Dauid in the olde Testament, and Peter in the Newe, who repented, and wept most bitterly, but yet in hope, & had remission of their sinnes. These men by their repentance, afterwarde changed and altered their olde liues and conuersation, their olde man with his maners was put off, and the newe man, which after God was created in righteousnesse and true holinesse, was foorthwith put on, and so they walked all their dayes afterward in a newe life. Many men can say now a daies: Oh, I nowe repent, I am sory for my sinnes, & yet by and by, or the next daye, they fall to the same or like sinnes againe. Shal we thinke such men repent? nay verely, they deceyue but themselues and the worlde, for God they can not deceiue. Repentance is in the heart, and not in the mouth, for it is a turning and chaunging of the minde from ill to good. As long therefore as we see their liues not to bee at all chaunged, wee may boldely saye, they repent not truely, and

therefore remission of sinnes is excluded from them. Hee that repenteth truely, altereth his wicked life, as wee see it came to passe in Paul, who, after that hee was called, and repented of his former life; neuer returned agayne to persecute the Church of Christ, neyther did hee liue as before hee did. Well, to conclude this part, if this remission of sinnes come vnto vs by Christ, let vs be sure to bee in his loue, let vs not prophane his holy name by our vile blasphemies in our mouthes dayly, as the wicked doe: but let euery one that calleth vpon this name, depart from all iniquitie, 2. Timothie 2. chapter. The thirde thing to bee considered in this remission of our sinnes, was as I sayde before, the meanes by the which it may bee applyed vnto vs, and receyued from Iesus Christ the authour of it. For vnlesse wee also knowe this, it is to no purpose to knowe the former two poyntes. And this may bee made playne vnto vs by this similitude. The poore man that is an hungred, although hee knowe whyther to goe to some riche man or other for his meate and almes, yet except he vnderstand, what meanes and waye to vse to obtayne this

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reliefe of the riche man, all is in vayne: for if he should vse stoute and sturdy words, when hee ought to be gentle, or if he should commaunde it, when hee shoulde intreate for it, hee were not like to speede, or if the riche man did offer him meate to be receyued with the hande, and hee put foorth his foule feete to receyue it, it were a very preposterous order, and such a thing as myght iustly cause this man to withdrawe his liberalitie from him: so surely the case standeth betweene our Lorde Iesus Christ, the Prince of all heauenly treasures, and vs poore sinners and wretches. Albeit we well perceyue, that hee hath remission of sinnes for vs, yet wee must knowe the waye to please him, when wee come to haue our sute obtayned. And this waye to please him, and to take the benefite that hee offereth, is onely faith in his name. For without faith it is vnpossible to please him. For he that commeth vnto him, must beleeue that he is, and that hee is a rewarder of all them that seeke him, as sayth the holy Ghost the eleuenth to the Hebrewes. When therefore the Lorde Iesus offereth this great benefite of saluation vnto vs, in the free remission

of all our sinnes, wee must not offer out to him our foule feete, that is to saye, our woorkes, which are with many sinnes polluted and defiled: for so wee myght cause him to bee angrie with vs, and to keepe backe his gracious benefites. But we must as he hath commaunded, and alwaies in the Gospell requireth, when he is about to doe vs any good, beleeue onely in him, that is, offer vnto him our hande, that is, true faith, which is a fitte thing and instrument to receiue his blessinges. Neyther is this our saying, but the phrase and maner of speache in the Scriptures. Our Sauiour Christ did neuer any miracle or cure vpon the bodies of men, but hee required faith of them, and they being healed, hee alwayes attributed it to the faith and confidence that they had in him, and not to any good woorke of theirs. In the ninth chapter of the Gospel after Saint Matthewe, wee reade there, of a very charitable deede of foure men, that brought one being sicke of the palsie to our sauiour Christ, as hee laye on his bed: but what sayde our sauiour Christ concerning this? Iesus seeing their faith, sayde to the sicke of the palsie, Sonne, be of good comfort, thy sinnes are forgiuen thee. You see

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howe that the cure of the man is ascribed to their faith, and not to their good worke. Likewise two blinde men came vnto him to be healed, crying, and saying, O sonne of Dauid, haue mercie vpon vs. This verily was a good confession, and worke of them, Matth. 9. But what sayeth hee vnto them? Beleeue ye that I am able to doe this? they sayde, Yes. Then sayeth he, According to your faith be it vnto you. The woman that was deliuered from the bloodie yssue, heard this of him: Daughter, be of good comfort, thy faith hath made thee whole, Matt. 9. When he raysed vp the rulers daughter, he required but onely faith of him, which thing the Papistes saye, we can not proue out of the Scripture. In the eight of Luke therefore this worde onely is put, to exclude all other things: for (saith he) Beleeue only, & she shalbe saued. Now if Christ require this faith in the cure of the externall man, that is, of the bodie, which is the lesse thing, hee doeth much more require it in the healing of the inner man, the soule, which is the greater cure, and of more valewe. You haue then heard, that faith in Christ cureth the body: heare nowe also, that Christ requireth faith especially to beleeue in him to

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euerlasting life. The Gospell written by Saint Iohn is full of this matter almost in euery Chapter. Speaking of Christ, he sayeth on this wise, He came among his owne, and his owne receyued him not, but as many as receyued him, to them he gaue prerogatiue to be the sonnes of God, euen to them that beleeue in his name, Iohn 1. Againe, So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life, Ioh. 3. He that beleeueth in him, is not condemned, but he that beleeueth not, is condemned already, because he hath not beleeued in the name of the onely begotten Sonne of God. In the fift of Iohn, our sauiour saith, Verely, verely I say vnto you, he that heareth my worde, and beleeueth him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life. The sixte chapter is full of such godly and comfortable sayings: I am that bread of life, he that commeth vnto me, shal neuer hunger, and he that beleeueth in me, shall neuer thirst. Verely, verely I say vnto you, he that beleeueth in me, hath euerlasting life. These

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things are written, that ye might beleeue that Iesus is Christ the Sonne of God,& in beleeuing ye might haue life through his name,Ioh.20. It were infinite to recite all the places in Scripture that make for this matter,and I should be tedious,if I would rehearse them all. Notable is that place in the sixtenth chapter of the Actes of the Apostles,where the Jayler demandeth of Paul and Silas, what he should doe to be saued: & they answered forthwith, Beleeue in the Lord Iesus, and thou shalt be saued, and all thine house. I referre them that list to see moe places, to the Actes 3,10,& 13. chapt. Rom.1,3,4,5,9,10,11.chapters. Ephes.2. Out of these wordes wee gather this doctrine for vs, that all the graces and benefites of Christ are made ours by faith in his blood, and by faith onely wee take holde and laye hande vpon them, for faith is as it were an hand,or a mouth open, to receiue meate into the soule,and to feede it. We must then open our hande, and our mouth to receyue him: as Dauid sayeth in his Psalmes, speaking in the person of God: I am the Lord thy God, which haue brought thee out of the land of Egypt,opē thy mouth wide, and I will fill it, Psal.81.

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In that place the Lorde accuseth the incredulitie of the Israelites, that did not open their mouthes in faith, to receiue his benefites in such obedience, as he powreth them out. Againe, if faith bee the meane to bee made partaker of Jesus Christ, and to applie him to vs, to heale our diseases: then on the other side, incredulitie of man is the stoppe or hinderance that letteth the Lord, to powre down his blessings vpon vs. This lacke of faith doeth shut vp his beneuolence and good will from vs, so that hee can not open heauen gates vnto vs, and powre vs downe his blessing. Of this the Prophets complayned in the olde time, both Esai and Jeremie: Behold (sayeth Esai) the Lords hand is not shortened, that it can not saue, neyther is his eare heauie, that it can not heare, but your iniquities haue made a separation betweene you and your God, and your sinnes haue hid his face from you, that he will not heare, Esa. chap. 59. So Jeremie in his fift Chapter: Your sinnes haue hindered good thinges from you. And what sinne or iniquitie can bee greater, or more detestable before the Lord, then the sinne of incredulitie and vnbeliefe, euen the mother and fountaine of all other sinnes?

sinnes: This is that which the Euangelist Saint Matthewe reprehendeth in the Nazarites, euen their incredulitie: for when our Sauiour Christ came among them to preach, and teache, and to heale them that were sicke, as hee did in other places, they were offended with him, and gaue him iust occasion to saye of them, That a Prophete was not without honour, saue in his owne countrey, and in his owne house. Then is it added in the ende of the Chapter, He did not many great workes there, for their vnbeliefes sake, Matth. 13. So likewise our Sauiour Christ sayeth to the father of the childe that was lunatike, considering his want of faith: If thou couldest (saith he) beleeue, all thinges were possible to him that beleeueth, Marke 9. And this is the onely cause that barred the Israelites out of the land of Canaan: For we see that they could not enter in, because of vnbeliefe, Hebr. 3. No more shall any enter at all into heauen, which was figured by the holy lande of promes, which beleeue not: for Iohn sayeth, that all the vnbeleuing shal haue their part in the lake that burneth with fire & brimstone, which is the second death, Reue. 21. Nowe when wee saye, that faith alone in

Christ

Christ doeth applie all his good workes vnto vs, wee doe not speake against good workes, that are done of the godly here in this life, but our meaning is, that our good deedes doe not saue vs, which any man that hath read the Scriptures indifferently, wil graunt. Wee exclude not workes in life and maners here before men, but wee exclude them frō any part or portion of iustification before the almightie God, in whose presence nothing is perfite, cleane or pure, no not the sunne, nor the moone, nor the Angels: but onely the works of that immaculate and vnspotted Lambe, euen the man Iesus Christ, whose woorkes are all made ours, and imputed vnto vs, as if wee had done them, if wee doe but beleeue in him. Good workes must bee done of vs, for these three causes: first, because God hath commanded them, secondly, because he is glorified by them, as our Sauiour sayeth Matthewe the fift, Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. Thirdly, they must be done, because they profite and further our poore neyghbours and brethren, the needy members of Iesus Christ, and in helping them

them, wee helpe Jesus Christ himselfe, Matth. 25. For so doeth hee account it as done to himselfe. You may adde to these a fourth cause, why good workes are to bee done, although they saue vs not, because they shall bee signes and tokens to men of our faith, which is hid and within vs, and shall declare that we are good Christians, euen as the tree is knowen by his fruite: for if wee haue no good workes, surely wee haue no good faith, but a deuils faith, as James sayeth, although wee bragge neuer so much of our faith. This faith doeth not saue, but is a dead faith, without any workes. The true faith that wee spake of before, it doeth not saue vs, in respect of the worthinesse or dignitie of it, but because it doeth looke vnto Christ his marke or obiect, and doeth apprehende him with his workes. The Papistes saye, that faith alone can not iustifie vs, because it is vnperfect, as wee say workes are, which therefore can not saue vs. But we must vnderstand that the reason is not alike: for we may haue a true & a liuely faith in Christ, although it be not in euery poynt perfit & absolute. No man can haue a perfit

faith

faith in this life, for it doeth stil increase, and growe in greater measure: but the children of God, they haue and may haue a true faith cleansed from hypocrisie and dissimulation. And this true faith doeth iustifie euery one that looketh vp to Christ, as well as a perfite faith. Faith is likened to an hand, whereby a man doeth receiue any thing. Now we knowe by experience, that one with an vnperfit hande, that either lacketh a finger, or a thumbe, or that hath his hand sore, or otherwise blemished, may as well with his lame hand receiue a good and fine piece of golde from a riche man, for his almes, as one that hath a whole or sounde hande: so may wee receyue from Christ, if wee beleeue but a litle, as much as a grayne of mustard seede in quantitie, wee may receyue remission of sinnes, and all other benefites of his death and passion, as well as he that hath a stronger faith and a greater. And nothing shall be vnpossible vnto vs, as Christ sayde to his disciples in the like matter, Matth. 17. Nowe faith is sayde to bee a firme and a constant assent of the minde to the wordes of God, wrought by the motion of the holy ghost for the saluation of all the beleeuers. Seeyng then so

many

many excellent thinges are giuen vnto vs, if wee abide faithfull, and beleeue in the Lorde: and seeing furthermore on the contrary part, wee are depriued of all these promises and giftes, if we haue no faith: it behoueth vs to looke about, and to examine well our selues, our hearts, our cõsciences, our inwarde parts and affections, to see whether we be in this faith or no, and whether we cã vnfainedly persuade our selues before the Lorde, that wee haue this true faith in Iesus Christ: If we haue it, let vs continue and abide in it to the end, that we may be saued: let vs vse the godly meanes and exercises of Christianitie, whereby it may increase and waxe stronger in vs: let vs frequent the hearing of sermõs, and the worde of God, in reading it also priuatly, and let vs ioyne prayer to the Lord, for this excellent gift of faith. Likewise, the sacraments are to be vsed, which are an increasing of this faith vnto vs, but with reuerence let vs often vse them. Finally the cõpany and societie of the godly shall helpe much to this matter. For as faith is gotten by these meanes, so is it continued in vs, and is lost, if these exercises bee away. If any feele him selfe voyde of faith, let him

beseeche the Lord Iesus, the author of faith and giuer of it, and say with the Apostles, Lorde increase my faith, and let him vse ỹ wayes that I spake of euen now, for faith commeth by hearing of the word of God, which when we heare, the holy Ghost worketh in vs: yea, the holy Ghost it selfe then commeth into our heartes by hearing the worde, as it is reported in the Actes, that while Peter spake, the holy Ghost fell on all them that heard the worde. Actes 10.

This fayth is our wedding garment, & without it, wee shall be excluded and shut out from the marriage of the Lambe. It is the oyle which we must alwayes haue in our lampes in a readinesse, against the bridegrome come at midnight. As the fire goeth out for lacke of wood, so is fayth extinguished in vs for lacke of the worde of God, and earnest & hearty prayer, wherby it is mainteyned. The Iewes were cut off for their incredulitie. Well we stand yet by faith: let vs take heede, least in thinking we stande, we fall. If the true and naturall oliues were not spared, how shal we escape that are the wilde oliues, if we prouoke the Lord? These things although partly they haue bene touched already, yet they cannot

be ſpoken of too much, ſeeyng they are the dueties of of all Chriſtians, & the cõmandemẽts of the Lord. This doctrine of faith in Chriſt Jeſus, ẏ we are iuſtified by it alone, & by it obtaine remiſſion of ſinnes without the workes of ẏ law, is not priuate to ſome, but cõmon to al that do vnfeynedly beleeue it, whether they be rich or poore, prince or begger, bond or free, Jew or Gẽtile, in this countrey or that, al are one in Chriſt Jeſus who is brother to all alike, and there is no reſpect of perſons with God, Actes 10. which is a father alike to all that call vpon him in faith and trueth. This, as it is ioyfull and comfortable to all, ſo is it moſt ſpecially to all them that are afflicted in minde, to them whoſe calling is but baſe and abiect in the worlde, to ſuch whom the worlde maketh no account of, briefly to all that are in pouerty and miſerie, forſaken of the worlde for Chriſtes ſake. Neyther is this doctrine new or ſtrange as the aduerſaries doe falſely ſlaunder it, which ſay it was neuer heard of before the time of Luther: It is not ſo, this doctrine is as ancient as the Prophets of God are, & all they are witneſſes vnto it, and was in the primitiue Church taught of the Apoſtles. For what

els do we say, but that we receiue remission of sinnes through faith in Christes name? And doth not S. Peter in ỳ Actes the tenth chapter say the very same, and confirmeth it by the testimonies of all the Prophetes? Marke his wordes wel, for they proue our purpose, and confirme the three points that we haue set downe in this article, first, ỳ we al are sinners, secõdly, ỳ Christ doth forgiue thẽ freely, & thirdly, ỳ by faith it is, we lay holde on this remissiõ. His words are these, euery one of them very effectuall: To him (saith hee) meaning Christ, of whom hee made that excellent sermon, going before vnto the captaine Cornelius, giue all the Prophets witnesse, that through his name, all that beleeue in him, shal receiue remission of sinnes. Peter doeth shewe that this doctrine which wee teache, is not newe or hereticall, but catholike, and such as the Prophetes them selues all long agoe did teache, that by fayth in Christ, euery one that beleeueth, shall haue pardon of all his sinnes, whether they be committed before or after baptisme, whether they be actuall or originall, or whether they be in thoughe or in worde, or in deede: if wee beleue stedfastly, they shall all bee forgiuen vs for

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Chriſts ſake. I ſpeake here nothing of that great and horrible ſinne againſt the holy Ghoſt, which is irremiſſible: I hope in the Lorde, wee ſhall neuer haue any thing to doe with it, and therefore I will not intreate of it, or what it is. Let this bee our comfort, that wee that haue any feare of God, any loue to Jeſus Chriſt our ſweete ſauiour, any reuerence to heare his bleſſed worde and Goſpell, and to receiue his holy ſacramentes: we (I ſaye) that haue any motion to theſe thinges, are farre off from this ſinne, and it ſhall not come nere our dwellings. You haue heard nowe (dearely beloued) what it is we haue to learne and beare away vpon this article, what is the meaning of it, what partes of doctrine it doeth conteine in it. This article, and the beliefe of it is very comfortable, yea, the ioyfulleſt thing of all others in this life, is to heare of the remiſſion of ſinnes, and that of all, when the leaſt of them is able to plucke vs downe to hell, and there to holde vs in chaynes of darkeneſſe for euer and euer, without any hope of recouery, were it not for his mercies in Jeſus Chriſt. The Lorde doeth in deede beſtowe dayly many good and great bleſſings vpō

vs in his mercy, for the which wee ought continually to thanke him: but this benefite of the washing away of all our sinnes in Christes blood, doeth as farre passe and excell them all, as either the Diamonde doeth the stone in the streate, or els the purest and finest golde that may bee, the filthiest drosse and durt that can be founde, so great a grace is it, in Christ freely to haue all our sinnes wiped out of Gods remembrance. But nowe let vs giue (as wee are dieply bounde) most humble and hearty thankes to God the father, for sending Iesus Christ his sonne into ꝑ worlde, to take vpon him our sinnes, and to beare them all away in his body, and let vs withall thanke this good and bountiful sauiour Iesus Christ, for vouchsauing to humble him selfe so farre for our sakes, as to haue our sinnes imputed vnto him, and to bee layde vpon his backe, and to suffer the punishment dewe for them all. And let vs also pray both night and daye vnto him, to take them away from vs more and more, and to kill this raging sinne within vs, by the scepter of his holy woorde, and operation of his mighty spirite, that notwithstanding

standing sinne be in vs, as it shall be to the last daye, yet it may not reigne in vs, or be a tyrant ouer vs, but that we may mortifie it from time to time, vntill wee come to that state, wherein it shall bee cleane put awaye, and altogether destroyed, which will bee when we shall meete together in the ioyfull and happy resurrection of our bodyes, whereof we are to speake in the article following. These thinges the Lorde God graunt vnto vs al for his sonnes sake, to whome with the holy Ghost, be rendred all prayse and glorie, and thankesgiuing, both nowe and for euer more. Amen.

The

# The eleuenth article of our Christian faith, and the eleuenth lecture vpon it, which is,

## *The resurrection of the body.*

IN the fourth part of this our Christian beliefe, which was of the church, I declared that there were three consequents or benefites annexed vnto it. The first you haue heard, which was the remission of sinnes: Now doth ensue ỹ second, which is the resurrection, or rising againe of our flesh and bodie. And this article doeth folowe in very good and apt order after the former: for as by the first Adams sinne and ours, our bodies became mortall & subiect vnto death: so hauing remission of our sinnes by Christ the second Adam, our bodies shal hereafter be made immortall, & raised from death to an euerlasting & better life thē that, which we should haue had in Paradise, if Adam & we had cōtinued in our state of innocency. This resurrection is the repairing and the renuing againe of the whole man to a most blessed and perfite estate of lyfe.

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The meaning therefore of this article is thus much: I that am a Christian, do most certainely beleeue, that not only my body, but the bodyes of all men, that euer haue bene from the beginning of the world to the end of it, shall at the last day of iudgement, by the power of Christ at his comming, be rayled vp againe, (being the same in substance, but not in qualities) whether they be rotted in the graue, or burnt in the flaming fire, or consumed of beastes, or drowned in the sea, & deuoured of fishes, or els of birds. And I moreouer beleeue, that they shalbe ioyned to their soules inseperably, at the which relurrection the godly shall haue a full ende of all their miseries, and paynes here; with full possession of eternall life, and that the wicked and reprobate shall goe into euerlasting hel fire, which is prepared for the deuil and his angels. This is the true sense and meaning of this article of the relurrection. Now let vs see what good lessons may be gathered out of it, for our instruction, that wee may the better profite in the way of true godlinesse, and Christianity. Three things are to be cõsidered in this relurrectiõ. First that according to ỳ scriptures, there shall

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one day be a generall resurrection of good and bad. Secondly, to what ende this shalbe. Thirdly, the consolation and comfort, that wee may reape and inioy by this resurrection, in the applying of it to our owne consciences. I am not ignorant, howe that very many thinges must be repeated here, which haue bene spoken of before, both in the article of Christes resurrection, which is a playne confirmation and proofe of this, and also in the other article of his cõming agayne to iudgement, which shalbe then when this article shalbe fully accomplished vnto vs. These thinges are so incident the one to the other, I meane Christes resurrectiõ, and his iudgment and our rising againe, that they cannot be separated: howbeit, we will by Gods grace so speake of them all, as they shall tend to godly edification, and to the great comfort of all them that do nowe in these last and dangerous dayes mourne in Zion. And albeit some places and reasons shalbe nowe brought here, in ỹ proofe of this article which haue ben alleaged before: yet it shall not be amisse to heare them againe and often, that wee may the better remember them, because

cause wee are all dull in hearing, and forgetfull of good thinges, so fickle is our memorie. In the Scriptures both in the Lawe and in the Prophetes, and also in the newe Testament, yee haue the same lessons giuen foorth often vnto you, especially in the Psalmes, where the latter part of the verse, is either but a repetition, or els a more playne declaration of the former part of the sentence. Yea, Saint Paul him selfe well vnderstoode this to bee a very profitable and good thing, to heare one lesson many tymes, and therefore sayde to the Philippians, It grieueth mee not to wryte the same thinges to you, and for you it is a sure thing, chapter 3. Seeing this is so, let vs then come to our purpose, which is to proue that there shall bee a generall resurrection of all men. This article is (I graunt) very harde to bee beleeued, if wee iudge of it by flesh & blood only, as farre as naturall reason will extende, but where fayth is planted, there reason hath no place. And all the woorkes of God, if they did not passe our reason and capacitie,

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then they were there not so wonderfull, neither should they be vnsearcheable or past finding out, which S. Paul the Apostle affirmeth, Romanes. 11. saying, O the deepenesse of the riches, both of the wisedome and knowledge of God! Many of the better sort of the heathen Philosophers, as Plato, Aristotle and Cicero, although they were fully perswaded of ỹ immortality of ỹ soule, yet they neuer did so much as once dreame or thinke of the immortalitie, and resurrection of the flesh, which we beare about with vs. So incredible a thing did it seeme vnto them. And therefore Saint Paul, when hee came to Athens, and there preached Christ Jesus vnto them, and many other good poyntes of Christianitye, & of our fayth, they heard him indifferently without any mocking at al: but when he sayde and affirmed constantly vnto them, that God had appoynted a day, in ỹ which he wil iudge the worlde in righteousnesse, by that man whom hee hath appoynted, wherof he hath giuen an assurance to all men, in that he hath rayſed him from the dead, thē they mocked, because they heard of ỹ resurrection from the dead, Actes 17.

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Well, notwithstanding al this, we that are Christians and trayned vp in the schole of Christ our master, must beleeue this point. For surely the ful persuasion of this one article, comprehendeth many other articles of our fayth: For if wee rise not agayne, then is not Christ risen: if Christ be not risen, then are we in our sinnes, and so the former article that went before, falleth to the ground. But if this be true, then all ỹ other going before are confirmed, and out of doubt. Let vs therefore heare, and marke also some infallible testimonies, and authorityes of the euerlasting & true word of God, to builde our fayth vpõ in this so hard & strange a matter to reason, & to confirme vs against all tentations of Satan, or of the wicked and carnal Atheists, which wil goe about to vndermine the veritie of this article. We haue in the third chapter of the booke Exodus, a manifest proofe of the resurrection in these woordes, where as God speaking to Moses, sayeth on this wise, I am the God of Abraham, the God of Isahac, and the God of Iacob. Which woordes are so forcible, that our sauiour Christ vsed no other argument agaynst the

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Sadduces which denied this resurrection. For God cannot be sayde to be God of Abraham, except he raise him againe, and the bodye be ioyned to the soule. For he calleth not himselfe, the God of Abrahams soule, but of Abraham, meaning the whole man. It was euident therefore that Abraham with ỳ rest of ỳ fathers, shal rise againe. Very excellent is ỳ place of Job, in the nineteenth chapter of his booke. I knowe (sayeth he) that my redeemer liueth, and he shal stand the last on the earth, and though after this skinne wormes shall deuoure this body, yet shall I see God in my flesh, whom I my selfe shall see, & my eyes shall behold, and none other for me, though my reines are consumed with in me. We see by this, that Job long before vs, or before the newe Testament was written, had a full hope of the resurrection, that both body and soule should enioy the presence of God at the last day. this is written (as Paul sayeth) for our instruction, that wee shoulde haue the like hope and assurance as hee had, in the happie and blessed resurrection of our bodyes after death. This trust and fayth had the Prophet Dauid, in the sixteenth

psalme,

pſalme, Thou ſhalt not leaue my body in ỹ graue, neither ſhalt thou ſuffer thy holy one to ſee corruptiõ. In ỹ ſix and twentieth of Eſay we read thus, Thy dead men ſhall liue, euen with my body ſhall they riſe. Awake, and ſing yee that dwell in duſt, for thy dewe is as the dewe of herbes, & the earth ſhal caſt out the dead. What can be ſpoken more playnly for this purpoſe. Likewiſe vnder the viſion of the dry bones, which reuiued and tooke fleſhe, the Lord would ſhewe vnto Ezechiel, that he was able to doe all thinges, and to bring the people out of captiuitye, which were as dry bones then rotten and conſumed. And this was a type of the reſurrectiõ to the houſe of Iſrael in their baniſhment, being reſtored to their countrey agayne. That place of Daniel in the twelft of his propheſie is moſt euident, At that tyme, ſhal Michael ſtand vp, the great prince, which ſtãdeth for the children of thy people, and there ſhalbe a time of trouble, ſuch as neuer was ſince there began to be a nation vnto that ſame time, and at that time thy people ſhalbe deliuered, euery one that ſhalbe written in the booke, and many of them that ſleepe in the duſt

dust of the earth, shall awake, some to euerlasting life, and some to perpetuall shame and contempt. And they that be wise, shall shine as the brightnesse of the firmament: and they that turne many to righteousnesse, shall shine as the starres for euer and euer. Here is set foorth the rising of all men, both good and bad, & the glorie of the one sort, and ỹ shame and confusiõ of the other. Looke Matthew 22. Marke 12. Luke 20. Our sauiour Christ exhorting rich men to make feastes, and to prouide for the poore, sayde, that they should be recõpensed in the resurrection of the iust, Luk. 14. Where we may note, that the resurrection is sayde to be a recompence and a reward for the iust. And surely so it is: for otherwise ỹ Lord might seeme to be vniust, which many times doeth not here reward the Godly, as he hath promised, nor punish the vniust, as he hath threatned them. And if we trust in Christ only in this life, we are (sayth Paul) of all men most miserable. We hope therefore for another life, and this is in the resurrection: this is our ioy & comfort. I see then no cause why mẽ should be so sory to dye, and depart frõ this world, seeing a better world is kept in store for thẽ.

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I come to the newe Testament. In the 6 of Iohn our Sauiour hath a notable place to confirme this matter vnto vs. Our Sauiour in that place speaketh of both the resurrections, the one from sinne in this life, in the 25. verse, that the dead should heare his voyce, that is, they that were in minde and fayth dead, should nowe heare his Gospel, and be renewed vnto repentance, and so liue a newe life. This seemed a strange doctrine to the Iewes, and they wondered all at it. Our Sauiour then goeth farther with them, & telleth them of moze strange things then these, saying, Maruell not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce, and they shall come foorth, that haue done good, vnto the resurrection of life, and they that haue done ill, vnto the resurrection of condemnation. Martha a woman was wel perswaded of this article, for she did beleeue that her brother Lazarus shoulde be raysed vp at the last day, Iohn 11. Againe, if all nations shall bee gathered together before Christ, then all shall rise, that they may bee iudged: otherwise he can not be sayde to be the iudge of quicke and dead. Neyther doth the remayning of some aliue till the latter

day hinder this position, but that all shall rise. For they that dyd neuer die, shall bee rayſed vp with newe bodies, which change shall be as the rysing from the dead, for hauing weake and corruptible bodies, they shalbe glorified and made heauenly bodies. If we consider the power of God whereby he is able to do all things, euen what he list, and greater thinges then wee can imagine: then this will not seeme hard or absurde vnto vs. We doe beleeue and confesse, that he is almightie in the first article, and therfore we must needes confesse that hee can doe it, as easily as he rayſed vp the bodie of Christ, wherein he hath giuen the assurance of the whole Church. And he that made al things of nothing at the first by his onely worde, is able also nowe to bring to passe that of dust and earth shall bodies be rayſed vp againe. Saint Paul coulde not bee brought from this perſwasion by any meanes, eyther by feare or displeasure of the Sadduces, or of Agrippa: or Festus, but he protested, that he had hope towarde God, that the resurrection of the dead, which dyd seeme an incredible thing vnto thē, Act. 26. shoulde bee both of iust and vniust, Act. 24. The hope of this resurrectiō made Saint Paul,

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as it shoulde doe vs, to do his duetie roundly: for herein (saieth he) I endeuour my selfe to haue alwayes a cleare conscience towarde God, and toward men. For verely, for this cause doe many men make shipwracke of fayth and conscience in their actions and affayres of this life, because they haue quite forgottē this day of ỹ resurrection, wherein an account must be giuen, not onely of wicked deedes and blasphemous wordes, but of euery idle worde spoken, as our Sauiour sayeth, Matth. 12. If wee woulde consider this, howe wee must all stande naked before the hie tribunall seate of Christ Jesus, it woulde surely make vs to tremble & to quake euery veine and ioynt in vs, when we thinke vpon it. The day shal be fearefull and terrible, I hope there is no man among vs that doubteth of the certaintie of this day, although the day and houre it selfe be knowen to no man. And this is to make vs alwayes to be in a readinesse for it. For it shal come vpon a sudden, 1. Thes. 5. I should be long and ouer tedious, and not seeme to write a Lecture to exhort & teach, but rather a treatise to conuince the aduersarie and wicked, if I shoulde recken vp all the places that here myght be brought for

the confirmation of this doctrine. Let these therefore for this time suffice: and if the diligent reader be disposed to see moe, let him reade the 15. Chapter of the first Epistle to the Corinthians, there he shall haue a goodly discourse & handling of this whole matter of set purpose, Paul proouing the resurrection by many reasons, both diuine and humane, and shewing moreouer with what qualities, conditions and properties the bodies of the faythfull shall be rayled vp: where he also answereth the obiections that may bee made to the contrary. I conclude this part with the wordes of Saint Paul to the Philippians the thirde Chapter: Let our conuersation be in heauen, frō whence we looke for the sauiour, euē the Lord Iesus Christ, who shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working whereby he is able euē to subdue al things vnto him selfe. In these words he sheweth that Gods power is able to doe this, and although our bodies bee vile, they shall bee made fayre againe: trees seeme to be dead and rotten in the winter, which in ỹ spring time come forth most flourishingly with their fruite in due season: so it is in the resurrection.

tion. This made the fathers so carefully to burie the dead with their balmes & odours, knowing they should appeare againe. Last of all, I referre you to the 2. Pet. 7. Chap. & Reue. 20. where this resurrection is most liuely, as in a table before your eyes, described. It followeth in the second place, to see to what ende this great resurrection shall be. We haue seene the efficient and chiefe cause of this resurrection, to be the power of God mightily woorking in him selfe. The fourme of it is, the ioyning and vniting together of the body & soule for euer: and the matter wherein this doeth stande, is the soule and body of man, which must bee repayred againe, being once corrupted by sinne in our first grandfather Adam, and also in vs his children, springing of the same corrupt roote with him. The finall cause why this resurrection shall bee, is of two sortes: the one is in the respect of the good and godly men, who haue liued here in the feare of the Lord, to his honour and glorie: in these he will shewe his exceeding great mercie, in making them vessels of honour to serue him, whome he will reward with euerlasting life, which yet notwithstanding they haue not of duetie deserued,

(as the Papists say) but in mercie doeth the Lorde bestowe it vpon them. The other cause is in respect of the wicked and reprobate, vpon whom the Lorde will shewe his perfite iustice against sinne and wickednes, cõmitted of thẽ without repentance. These will hee make vessels of his wrath, which shal burne in thẽ with an vnquenchable fire, without ende and mercie, who because here they haue not bene throughly punished, or sometimes not at all, therefore the full measure of their punishment is reserued til that great day, then to be powred out vpon them in fire and brimstone, in that burning lake continually which neuer shall haue ende. For these causes is this resurrectiõ (whereof wee speake) ordayned. To speake of the end for the godly, first, so it is that the Lord hath promised in mercie to reward all his faythfull seruants, which commeth not manie times to passe in this life, therefore there remaineth a life to come to be shewed in the resurrection of the flesh. And if all godlinesse bee sure to bee recompensed with a promise of a good turne in the life to come (as Paul declareth to Timothie the first Epistle and fourth Chapter) Then out of all doubt very expedient and necessarie it

is,

is, that there shoulde be a resurrection. If any man say: The soules of the faythfull are rewarded as soone as they depart from the bodie, with this promise of life, and therefore they seeme not to lacke a rewarde, although there be no resurrection, and so God is true of his promise: I answere, that as the bodyes of the faythfull while they liued well here, haue bene temples of the holie Ghost, to serue the Lord withall, and as not onely in soule, but also in body through diuers tentations and persecutions they haue bene afflicted for Christ, and haue still bene vnder the crosse: so surely, they also with the soule shall be glorified and rewarded, according to the things that they haue done. And to this agree the wordes of the holy Apostle: We must all (sayeth he) appeare before the iudgement seate of Christ, that euery man may receyue the things which are done in his body, according to that he hath done, whether it bee good or euill, 2. Corin. 5. Here he nameth expresly the body, otherwise the rewarde were vnperfite, if in one part onely it were bestowed. The Lord will not suffer the giuing of a cuppe of colde water to his saints to goe vnrewarded, much more therefore

will he reward those that haue giuen their bodies to be consumed in the flames of fire for his cause and the Gospel: so that if any lose his life for his sake in this worlde, he shall finde it in the worlde to come, with an hundred fold more, with all happinesse and ioy restored vnto him. If we looke vpon all the saints that haue bene from time to time, we shall see that they had no felicitie, nor happinesse in this life. The Epistle to the Hebrewes, speaking of the excellent fayth of the olde Patriarkes and ancient fathers, sheweth vs what was their estate in this life, for their good woorkes and deedes: Some were racked and woulde not bee deliuered, others were tryed by mockings and scourginges, by bandes and imprisonment, they were stoned, they were hewen asunder, they were tempted, they were slayne with the sworde, they wandered vp & downe in goates skinnes, and sheepes skinnes, being destitute, afflicted and tormented, wandring in wildernesses, and mountaynes, and dennes and caues of the earth. If we aske the end, why they suffered and endured such things of the wicked, the same Apostle doeth make vs answere, This they did, that they might

receiue

receiue a better resurrection. And surely they had bene fooles to endure such tormẽts of body, if the body and soule had perished in their death and graue, as doe the bodies of bruite beastes, without any hope of the resurrection. Consider ye the Apostles, how they were rewarded here for their preaching and godly life: did they not all for the most part, in the ende suffer death and martyredome for their labour? howe was Paul rewarded of the Lorde in this life? did hee not whippe and scourge him when hee receiued him for his sonne? yes truely. And he confesseth what his whole life was after his conuersion: nothing but a sea of troubles & miseries, fightings without, and terrours within, hunger and thirst, colde, nakednesse, bandes and pouertie were the rewardes that the Lorde gaue him here, insomuch, that hee might seeme to be in worse case after his conuersion to Christ, then before, if hee had iudged of his afflictions by a worldly and carnal eye, and not according to faith, as did carnall Demas, and therefore because hee felt miseries in this life, in Christianitie reuolted from Paul, and embraced this present euill worlde, 2. Timothie 4. These things made Paul to say, that vnlesse there

were

were a resurrection, his state had bene most miserable of al others, for what (saith hee) aduantageth it me to suffer these things, if the dead rise not agayne, then let vs eate and drinke, and liue in pleasure. So we see the hope of the resurrection stayed him from running into condemnation with the wicked, & he confessed els where, that his crown was not here in this life, but was layde vp for him. And al these vexations of the bodies, of soules, of mindes and consciences of men, is to teach them that no blessednesse is to bee hoped for in this our vale of miserie: but we looke for a citie to come, whose builder and maker is God, seeing wee haue none here that is permanent. Our sauiour, when he comforted his disciples agaynst persecutions to come, when as they shoulde bee mocked, reuiled, taunted, yea and killed for his sake, willed them in that day to be glad and to reioyce, for their rewarde was great in heauen. Hee said not in earth, that their mindes might be wdrawen frō this life to ꝑ euerlasting rest out of this world. And this can not be, but in the resurrection of our bodies. They ꝑ will haue their reward in this life, in short & transitorie pleasures of sinne for a season, feasting & sporting them selues

in

in their wantonnes & vngodly delites, & are impatiēt to looke & wait for ẏ heauenly promise of ioyes, that shal haue no ende, are like vnto the rich man both proude and glutto-nous, that fared deliciously euery day, and went in purple and silke, not regarding the poore estate of Lazarus, and therefore nowe in hel receiueth paine & punishment endles, which in his life time receiued pleasure & cō-fort. But they ẏ with paciēce, & quiet minds can take al things in good worth, whether it be sicknes or pouertie, or shame & ignominie, which ẏ Lord here sendeth to thē in this life, for a trial of their faith, & can looke vp vnto ẏ celestial life to come, tarying the Lords lea-sure, these men are like to poore Lazarus, which in deed in his life time receiued paine, but is now comforted beyond all mās expec-tation wᵭ an euerlasting comfort, Luke 16. Dauid pronounceth thē blessed that feare ẏ Lord, & yet if we respect ẏ preſēt time, it doth not so appeare to vs, but rather ẏ contrary: for what blessednes is here, either in ẏ body, or in ẏ soule, if we speake of a sounde & per-fit happines, as he meāt it? The soule is infec-ted wᵭ sinne, the vnderstanding is darkned, & the things we know not are moe in number, then ẏ things we know: so ẏ our knowledge

which

which should beautifie and adorne our soule, is imperfect: and this not onely in thinges naturall and ciuill, but also in heauenly mysteries, and matters of greatest waight & importance: so that Paul might well crye out and say, O mortall man that I am, who shall deliuer mee from the body of this death? Rom. 7. No happinesse therefore in this life of the minde of man, but that which is, is rather a shadowe and a visour, then any true sight of happinesse. For it doeth not yet appeare what we shal be, although nowe we are the sonnes of God: but this shall appeare when Christ shall come in glory, Colos. 3. Now if any griefe of mind which is inwarde, come to the soule, then it seemeth to bee in hell, and this dolour surmounteth all the passions and paynes of the body. Let any man consider the bodie, and he will say that it can not bee happie in this life: the diseases and sicknesses of it are so many in number, that they haue passed the arte and skil of the best Physitions to heale them. And if the diseases of the body were away, yet were there calamities a thousand to proue it to be in a very wretched case, as longe as it is subiect to sinne in this pylgrimage. What crosses are shame

to vs,

to vs, & ignominie, contempt and repoche, which cause many most desperately to hang themselues? What is pouertie with her chil-dren: as lacke of friendes, meate and drinke, want of apparell which is necessarie, lodg-ing, and house roome, with such thinges: These miseries a man may haue, although hee had healthy of body, although yet these thinges bring sickenes with them common-ly. What then are other externall dangers, as the wounding and hurting of our selues, the spoyling of our goods, dangers vpon the land of theeues, & vpon the sea of drow-ning: and if we scape that, there is danger of vngodly Pirates. These crosses being layde together, and weyed in the balance of iustice, wil cõterpeise & ouerweigh al our pleasures that are, or may bee inuented in this life: so great is the heape of miseries in this life. And these troubles that I haue a-boue rehearsed, as they are common to all, so especially to the godly, to make them not to bee in loue with this worlde, seeing the Lorde hath reserued the blessed resurrection for them. Wherefore (dearly beloued) call now to remembrance the dayes that are pas-sed, and consider the sayntes, which after they had receiued light, endured a great

fight

fight in afflictions, as our martyrs did in Q. Maries dayes, partly while they were made a gazing stocke, both by reproches & afflictiõs being tossed to & fro, & suffered w̃ ioy the spoyling of their goods. And knowe you deare brethren, that ye haue in heauen a better and a more induring substance then al the golde & siluer of princes. Cast not away therefore your confidence which hath great recompence of reward in this day of the resurrectiõ of your bodies. For ye haue neede of patience, that after ye haue done the will of the Lorde, yee may receiue the promise of eternall life. For yet a very litle while, and Iesus Christ the authour of this resurrection that shall come, will come, and will not tary. Thus much for the ende of this resurrection in respect of the seruantes of Christ, which then, and not before shall fully be rewarded, and made perfitely blessed in euery part, both body and soule, wherein they haue serued their Lorde faythfully, when they were aliue. Nowe let vs see the ende, for the which all the wicked shall rise againe at that day, which also standeth with the iustice of the Lorde, to recompence them after their demerites. As not onely the soules of the wicked haue offended their

GOD by their sinnefull thoughtes and cogitations, but also their bodyes haue bene slaues vnto sinne, and haue giuen their members ouer to serue vnrighteousnesse: so it standeth with equitie, that not onely their mindes and consciences be tormented, but also their bodyes, by the which they here haue wrought all these abominations, should feele the rewarde & stipende of sinne, which is the euerlasting death, euen the seconde death of the soule and body together. This punishment is deferred most commonly in this life, and who in so good estate, as concerning the bodie here, as the wicked and such as contemne the Lorde: In so much that their prosperitie & wealth, haue moued the godly to wonder at the secret iudgements of ỹ Lord in this their case. This thing mooued the Prophete Habakkuk to crye vnto the Lorde for vengeance agaynst the wicked, being troubled with their prosperitie and successe. Wherefore doest thou looke (sayth hee) vpon the transgressours, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then hee, whereof they reioyce and are glad. Habakkuk 1. This complaynt likewise made the prophet

Jeremie

Jeremie in his time, in the 12. of his prophecie, saying, O Lord, if I dispute with thee, thou art righteous, yet let mee talke with thee of thy iudgementes: wherefore doeth the way of the vngodly prosper? why are they in wealth, that rebelliously trāsgresse? These were Jeremies words cōcerning the ill men: but he addeth more, Thou hast planted them, and they haue taken roote, they growe and bring foorth fruite: thou art neere in their mouth, and farre from their reynes. Dauid founde by experience the like successe of the wicked in his dayes also, and therefore saith that hee fretted at the foolish, when hee sawe the prosperitie of the wicked: For (saith hee) there are no bandes in their death, but they are lusty & strong: they are not in trouble as other men, neither are they plagued with other men. Therefore pride is as a chaine vnto them, and cruelty couereth them as with a garment: their eyes stand out for fatnesse: they haue more then heart can wishe: they are licentious, & speake wickedly of their oppression: they talke presumptuously: they set their mouth against heauen, and their tongue walketh through the earth. Here you haue a description of their life, and of

their

their prosperitie, what the one is, & what the other is also, their life is licentious, and yet it goeth well with them for these transitorie goods: but what doth Dauid confesse of him selfe, which was the childe of God? Daily (saith he) haue I bene punished and chastened euery morning, Psal. 73. Seeing this standeth so with the wicked, shall wee not say, ỳ they shalbe punished elsewhere? Yes no doubt, there is a iudgemẽt day kept in store for them, where they shall be punished, although they haue liued in pleasure here: otherwise the Lorde should not bee iust. Looke vpon the 21. chap. of Iob, and you shall see, ỳ long before Dauid, he tooke vp the like complaint, then, when he sawe ỳ wealth & ease in this life of the godlesse, & contemners of religion. We see howe the Iewes, the children of God were stil afflicted of their enemies, & kept vnder the rod, when as their persecutors, the Assyrians, ỳ Caldeans, the Persians, the Grecians, the Romanes, with the rest, liued in al wealth, peace and worldly prosperitie. It remayneth therfore, that they one day should feele the rewarde of sinne in their bodies which haue sinned: the which thing seldome commeth to effect in this present state of life.

The Lord hath said by Esaie his Prophet in the 65. chap. Behold, my seruants shal eate, and ye shal be hungry: behold, my seruāts shall drinke, and ye shalbe thirsty: behold, my seruants shal reioyce, and ye shalbe ashamed: behold, my seruants shal sing for ioy of heart, and ye shall crie for sorow of heart, and shal houle for vexatiō of minde. Although this be somewhat accomplished, euen here vnder the kingdome of grace, wherby the godly do reioyce, & the wicked are somewhat quailed: yet shall it especially be seene in the kingdome of glory, when the elect shalbe fully set in sure possession of all ioyes, and the wicked haue full measure of all their deserued punishments. To end thē this matter, the vse of this doctrine is this: seeing the wicked shalbe rewarded seuen fold into their bosome, and shall make and giue an account very strait of all their life wickedly & vngraciously spent vpon ỹ earth: let not vs freat at them before the time, as Dauid counselleth vs, neither let vs enuy their hie & so prosperous estate, for they shall soone be cut down like grasse, & shall wither as ỹ greene herbe. Lo, see their cōtinuance, & to what thing it is likened of the holy Ghost, Psal. 37. The third thing in this

this resurrection, is ỹ comfort that thereby doth ensue to ỹ godly, when they thinke & meditate vpõ it, which surely is very great. For they ỹ are wel perswaded in minde of ỹ resurrectiõ of their bodies, can not but at ỹ last houre of death depart ioyfully & merrily out of this life, yea & desire this day, as ỹ faithful and godly do, as Paul did: I desire (saith he) to be losed, & to be w̃ Christ. The hope & great cõfort of ỹ resurrection made him to pray so. But they ỹ are not fully persuaded of this true article, die very vnwillingly, & with griefe & sorow of mind, thinking they shal lose all pleasure here, & inioy none in the life to come, as the Epicures & belly gods do imagine, whose liues & sayings are most liuely set forth in the second of Wisdom, which chapter I would greatly wishe to be read of all men. Againe, the sure beliefe of this doth comfort vs, when we haue here lost our deare friends and acquaintance, because one day we shal inioye their company againe. So did Paul comfort the Thessalonias, ỹ they should not be sory for them that were dead, as those that haue no hope, that they shal see thẽ againe: as the heathens did, who lamẽted out of al measure for their friẽds, as in deede hauing

no hope at al of the resurrectiõ, as we see it came to passe in Cicero, who could not be comforted for the death of his daughter Tulliola, whom he loued so well, although his friend Seruius wrote most comfortably vnto him. The cogitation hereof doeth arme vs against all persecutions, to suffer all thinges with a quiet and ioyfull mynde, as the martyrs did endure all kindes of tormentes in their bodies, because they knewe their bodies should bee after a more excellent and glorious sort, restored to thẽ againe in an other life. Furthermore, this will cause vs to abstaine from all vnlawfull pleasures of the flesh and of sinne, considering we shall haue pleasures in the resurrection without ende, and that wee shall reape there ioy without wearines, if wee faint not here. With this resurrection did Iob comfort him selfe in his greatest extremities, saying, I knowe that my redeemer liueth, and that I shall see him in my flesh, Iob 19. This was the comfort of Paul in all his persecutions that hee suffered for ẏ Gospel of Christ, that the dead should rise againe, ẏ good to glorie, ẏ wicked to shame and reproche, 1. Cor. 15. Our sauiour exhorted rich men in this lyfe, to giue almes

to

to the poore, because they should be recompensed in the resurrection of the iust, Luk. 14. Esay comforteth ỹ afflicted church in his time with hope of the resurrection, saying, Thy dead shal rise, euẽ with my body shal they rise, Esaie 26. And what is els the comfort of the godly at this day in such sorowfull times, and dangerous dayes of sinne, but onely the sure hope of this blessed resurrectiõ. This is a comfort to euery godly man, when he thinketh vpon it. For this day is called the restoring of all things againe to their former perfection, Act. 3. It would greatly reioyce the lame mã or creeple, to heare that all his limmes should bee restored againe perfectly as they were at ỹ first. Likewise, it would make glad ỹ heart of the naked, to heare that he should be clothed with most pretious garments of silke and gold. And why then should not we reioyce ten thousand times more, to heare that we shall be restored to all integritie of body and soule, and clothed with most perfite and pure innocency of life for euer and euer? For our comfort, this day is likened to the pleasant time of haruest, wherein the godly shall be gathered into the barne of Christ as pure wheat, and the wicked cast

out into the fire, as the vnprofitable chaffe good for nothing, Matth. 13. So that they which sowe here in teares, shall there reape in ioy. This day is also termed by Christ & Paul, the day of the redemption of our bodies from all miseries: for they shall bee no more sicke, weake, deformed, lame, naked, hungry, thirsty, and that which is the greatest of all, they shall cease from sinning any more, for they shal be like the glorious body of Iesus Christ, without spot or blemish. And is not this a singular comfort? The finest body here, is but a carion in respect of the foulest there. In this day, the righteous shall haue dominion ouer the wicked, Psalm. 49. Dauid when he considered of this day so ioyfull, sayde, that his heart did reioyce, because his body should not for euer be left in the graue, Psalm. 16. This day is called of Paul to Titus 2. The blessed hope, of the effect which it hath to make vs there all blessed without ende in ioy vnspeakeable. This resurrection, which leadeth vnto euerlasting life, may well be likened to the last doore, that in the court or palace of kings, leadeth into the princes priuy chamber, or the chamber of presence: (for a mã can haue no accesse thi-

ther,

ther, vntill he haue passed through many o-
ther doores and houses:) so surely it is in
the life to come. We can not come or enter
into the kingdome of heauē, euen the priuy
chamber of Iesus Christ, and there behold
his presence, except we first passe by many
doores in this life, which doe leade vs thi-
ther: as for example, we must first passe by
our election, then by our creation, thirdly,
by our redemption, wrought by Christ vp-
on the crosse, fourthly, by iustification, fift-
ly, by sanctification of life, and last of all,
we must come to the resurrection, as the
last doore, if we will haue our finall glorifi-
cation, which is euerlasting life, to beholde
and inioy the sweete and louing counte-
nance of the Lorde. Yea Paul goeth fur-
ther, and sayth, that by many tribulations,
as strayte doores and gates, which wring
vs, wee must enter into the kingdome of
God. Needes therefore must the resurrec-
tion be ioyfull, whē as it leadeth vs directly
to such a palace of pleasure, as shall neuer
ende, & therefore is called of Peter, the time
of refreshing, both of bodye and soule,
in the presence of the Lorde, Actes 3. The
holy Apostle willed ỹ Thessalonians to cō-
fort them selues with ỹ ioyfull remēbrance

of this day. 1. Thess. 4. For it shalbe vnto vs as a new birth, or natiuitie in al purenes, And if wee so celebrate the dayes of our birth, wherein we were borne into a vale of mysery and troubles, howe ought wee to celebrate and keepe holy this day, wherein we shall be exempted from all curses of this present life! This day is termed our marriage day: if we reioyce here when we are married to a mortall creature, peraduenture to our greater payne, and trouble thē before, oh dearely beloued, how should we be affected, & what tokens of ioy ought we to shewe foorth, when wee shalbe marryed to the sonne of God Christ Jesus for euer in fayth and trueth, with a band which neuer shalbe broken! as the Lord speaketh in Ose 2. chapter, and Reuelat. 19. In this day shall the gates of heauen be set wide open vnto vs, which were shut vp before, & our bodies shall so much excell the bodyes which we now beare about with vs, as the sunne doeth passe and ouercome the moone in brightnesse and light. O what a ioye is this to haue our estate like vnto the blessed Angels of God, most pure and diuine creatures! If this cannot moue vs, I see nothing ỳ may doe it. I am sure this reward

so

so moued good Moses, that hee forsooke the kingdome in Egypt, and suffered paine with the people of God, to come to this life in the ende, Hebr. 11. Yea, this hope of life to come, made Abraham to leaue his cõtrey, and to goe to the land of Canaan as a poore stranger, Gen. 12. This made Paul to go through thicke and thinne in this life, that he might attayne to the resurrection, when he had seene the ioyes and pleasures, that were shewed vnto him in Paradise, when hee was taken vp thither, 2. Cor. 12. Of this ioy, our Sauiour gaue his disciples a tast in the Mount, when hee was transfigured before them: but it was nothing in respect of this. Nowe as these thinges are most comfortable to ỹ godly, to heare ỹ their bodyes shall be raysed vp to such glory: So is this day most fearefull to the vngodly, which haue here liued a dissolute life: For they shall say at that day to the hilles, Fall vpon vs, and to ỹ mountaynes, Couer vs. but this shall not preuayle, for they shalbe raised vp, but to their shame and confusion for euer, as Daniel saith, Cha. 12. They shal come forth (as our sauiour sayth,) but to the resurrection of condemnation, and so to be punished from the presence of ỹ Lord Iesus,

Iesus, with the worme of cõscience, which shal neuer leaue to bite thẽ, & with ỹ fire which shal not be quenched: So they shal perish worthily through their owne corruption, and receiue the wages of vnrighteousnesse, as they which count it pleasure, dayly to liue dilitiously. These men would willingly wishe that this day might neuer be: but it shal come vpon them, and that suddenly, and they shalbe taken and snared, & not escape this iudgement. For they must yeeld an accoũt of al their vngodly works, wherby they haue both displeased the Lord, and euil intreated his sayntes here vpon earth. Thus you haue heard (dearely beloued brethren) the treatise of the resurrection by the scriptures discoursed. First how that there is a generall rising of all flesh. Secondly, the endes wherefore it is ordayned: and then the cõfortable doctrine, that the godly by this may lay hold on, in all miseries of this life. Nowe it remayneth for a finall conclusion, that while we liue here, we indeuour to haue our part in the first resurrection with Christ, that we may by this come to the second, and be blessed with him. Let vs therefore giue thankes to our Lord Iesus Christ, who is the resurrection

rection and the life, in that he hath vouchsafed to giue vnto vs an assurance of it, in his owne person, in that he rose againe from ỹ dead. And let vs likewise pray vnto him, ỹ we may so liue, as we may be children of this happy resurrection to life, hauing an effectual fayth, with charitie which worketh by loue in vs, that al our actions whatsoeuer, may be seasoned & powdered with it, preparing our selues against this day, with mortifying of our flesh: & seeing wee shal meete so victorious & glorious a Lord, comming in the cloudes, let vs purge our selues from all filthinesse of the flesh and spirit, for no vncleane thing shall enter in with him. God for his sonnes sake, giue vs the grace to doe these things: to the which blessed and immortall God with the sonne, and the holy Ghost, be rendred all prayse, glory and thankesgiuing, for euermore. Amen.

The

# The twelfth Lecture vpon the twelfth article of our Christian fayth, which is,

## *The life euerlasting.*

THis is the last article of our Christiã faith, & ỹ last & greatest benefite ỹ God doth bestow vpõ his church, which is ỹ third benefit of thẽ that followe ỹ church: for after remission of sinnes, and the resurrection of our bodyes, followeth this free gifte of life, which is the ende of all our fayth, as S. Peter calleth it, 1. Pet 1. The resurrection going before, giueth a passage vnto this endlesse life: for except that resurrection come, we cannot fully haue this benefit. As remission of sinnes by Christ is the greatest gifte, that God doeth bestowe vpon his children in this life: so in ỹ worlde to come, this euerlasting life doeth so far surmount all the rest, as ỹ earth in cõpasse doth passe ỹ bignesse of a tennys bal. This article shal then haue his effect whẽ Christ shal come to iudgment, & not before. For of al the articles of our faith, these three only remain to be accõplished, ỹ generall iudgmẽt, ỹ resurrectiõ, and this life euerlasting,

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which shal al be fulfilled together. The meanīg of this article is this: I ỹ am a true christiā, do stedfastly beleeue, ỹ as I haue already a sure pledge of this life in me, which is ỹ holy ghost working in my heart full hope of it, by ỹ seede of Gods word: so I shal in ỹ world to come haue this blessed life most abundantly powred vpō me, in ful measure of al happines both in body & also in soule, which shal neuer haue any terme of yeeres, but shal cōtinue for euer, as ỹ Lord himself doth, without ending, in which state I shal prayse the Lord my God, not in part as I did here, and w̄ the dregges of sinne, but w̄out all sinne, neuer ceasing to praise him, & yet without al wearines, Re. 21. As cōcerning ỹ excellency of this eternal life, if all ỹ tongues of men & of angels, were ioyned & vnited together all in one, with all their knowledge & eloquēce to expresse it, if they should be about it a thousād thousād yeres: yet notwithstanding, they al shal not be able to expresse & vtter ỹ least part of it, no not ỹ ioy and pleasure of one quarter of an houre: so great, so inspeakable, so incomprehensible are ỹ thinges ỹ the Lord Iesus hath layd vp for al them that loue & serue him. For although wee heare this life to be

reple-

replenished w̄ ioy, happines & pleasure, yet these thinges are farre remoued frō ẏ capacitie of our senses, vntill the day come, wherein we shall see him, as he is, & he reueile his glory vnto vs, euen face to face, ẏ we may see him perfectly. Wherefore the prophets and Apostles, seeing this blessed kingdome wherin wee shall be placed, to be in it selfe inestimable, & not to be declared, as it is in deede, to giue them a taste of it, whome they would sturre vp to be in loue with it, they all haue described it by earthly pleasures & cōmodities, which heere we make great account of. So our Sauiour vsed to expresse it by an earthly table of kinges & princes, furnished w̄ all maner of deynties & delicates, to please both ẏ eye & ẏ taste of mā, saying to his disciples, Ye are they which haue cōtinued with me in my tentations: therefore I appoint vnto you a kingdōe, as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, & sit on seates, and iudge the twelue tribes of Israel, Luke. 22 Here Christ expressed spirituall thinges by corporal and earthly blessings. But this we must thinke: If the Lord God do conteine in himselfe ẏ fulnesse of all felicitie & good things, then we, hauing ẏ fruitiō of ẏ Lord,

shal

shal desire nothing besides him. And this is ẏ most great & precious promise, ẏ Peter speaketh of, which is giuẽ to vs, That wee should be partakers of the diuine nature, 2. Pet. 1. For ẏ Lord shalbe glorified in all his Saintes, & shalbe made marueilous in thẽ ẏ beleeue. If thẽ ẏ Lord God shall cõmunicate & impart wᵗ his elect, his glory, his iustice, his vertue, his goodnes, yea after a sort shal giue himselfe vnto thẽ, wee may be sure ẏ we shal haue ioyes infinite, & without ende, such in deede, as ẏ eye hath not sene, nor ẏ eare heard, nor ẏ tõgue cã speak, nor ẏ heart & mind of man cã possibly conceaue & imagine, which passe al vnderstanding: so ẏ they ought to make vs wõderfully amased & astonied, whẽ we cõsider of thẽ, they do so far exceede our capacitie, & reach of wit. The excellencie of this life may be seene in these 2. things: first in ẏ happines of our soule: then in ẏ welfare of our body. As touching ẏ soule, it shalbe most happy, for it shal cease to sin, & shalbe wholy ioyned to ẏ Lord in faith & truth, & neuer displease him any more. What a great ioy is this! Againe, ẏ things ẏ thẽ shal beautify our soule, shalbe most perfit: our knowledge, our wisedome, our vnderstanding, which here is all darkned, shal there be inlightned wᵗ ẏ glory

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and light of the Lorde: all vertues and ornaments of the minde shal abound in vs euen to the full, and euery thing that is vnperfite, shalbe then done away, no griefe of the minde, no sorow of heart, no torment of conscience any more, but peace, ioy and tranquillity euer to endure. This is the Image wherein wee were first created, and shall then be renewed to a more perfite estate of life, then it was in before the fall of Adam. Our soule there shall not be enemy to the body, neither shall the spirit rebel agaynst the flesh, but it shall loue the Lord with all his might. And if the ioy of the minde and soule be so great here many times in the childrē of God, that they seeme to be in heauē, what shal it be there (thinke yee) when it shalbe in full possession of all his delights and spirituall pleasures, euer singing and making sweete melody to the Lorde, and yet without any wearynesse at al: For olde things are al passed away, and behold, all things shal become new againe, and the thinges that are there, shalbe eternall. For Christ shall giue vnto all his eternall life, Iohn 17. This is the happines of the soule. Now let vs see the blessed estate also of the body, and that shall the better

better appeare, if we compare it with the state that it is in here. Our bodies are nowe deformed, there they shall be most faire and beautifull, yea that which is more, they shal be like the glorious and immortall bodie of Jesus Christ himselfe. Here the body is many times maymed and vnperfit, there it shal be perfite and in his integritie: here it is in sickenesse, in pouertie, in nakednesse, in woundes, in stripes, in botches, in sores, and in all incurable diseases: there shall it bee whole and all sounde, rich and glorious, clothed with innocency, and neuer able to feele any infirmitie any more. For heere it is sowen in dishonour, in weakenesse, in corruption: and there it riseth in honour, in power, in incorruption and immortalitie. Here be many things that make it to offend agaynst God: there is nothing that shall cause it to sinne: it shall not, as it did here, lust against the spirit, but be at peace and vnitie with it: the sight of it most quicke in seeing, and very perfite it shall be in all the senses, in hearing, in smelling, in talking, in handling. It shall haue all melody and musike to delite the eare, euen angels singing continually: it shall haue all sightes and shewes to delite and please the eye, euen the

perpetuall presence of the blessed Trinitie. All odoriferous smels, as it were of musks, perfumes, flowers, the sweete incense of praise and thankesgiuing, to smell delectably in the nostrels of the Lorde, and ours, shall not there be wanting. O what a ioye is this to the bodie, to haue all thinges at commaundement that may well please and delight it! The pleasures of Kinges and Queenes are nothing to those things whereof we speake, yea the pleasures shalbe so exceeding great, that if all ỹ ioyes & pastimes of this life were compared vnto them, they should be founde to be but pangues and tormentes. Yea the cõtinuance of all our delites here for an hundred yeres, is not like to the blessednes of one minute of an houre there, nor worthy to be likened vnto it. For verely to speake with Dauid, I had rather be there but for one daye, then here a thousand yeeres, in all the triumphes that Emperours and Kings can make with all their power. This is then the happines of the bodie: Now howe great shall the blessednesse be, when both the body and soule shalbe conioyned together, and raigne for euermore! Surely as great as ỹ glory of the Lorde is, & his excellent Maiestie, which is infinite:

so great shall this glory of the Saintes be. The loue of this life, which is euerlasting, should make (me thinks) kings & princes to do their dueties to the Lord, to raigne ouer, & gouerne their subiects in iustice & equity, and not to liue in pleasures. The respect of these ioyes shoulde make Counsellers to speake the trueth boldely, & syncerely without flattering and dissimulation to princes, considering what a rewarde is layde vp for them in heauen. This shoulde make all Bishops and ministers of the worde, to do their ductie in reprehending sinne stoutly, and in contemning this vayne worlde, in teaching the flock without lucre & gayne, seeing that when the great shepherd Iesus Christ shal appeare, they shal receiue an incorruptible crowne of glory, 1. Pet. 5. Finally, the cõsideration of this life, which is for euer, might make euery estate and degree in their callings, either hie or lowe, to doe most cheerefully their seuerall dueties to all men, that in the ende their parte may bee in the heauenly inheritaunce, which fadeth not away. O that our mindes were erected vp to these thinges, they woulde not so lightly bee carryed away to sinne and wickednesse, fearing least we shoulde leese these

euerlasting ioyes. This is the rewarde that Christ hath promised to them, that followe him here, in the regeneration, that haue for his names sake forsaken houses, brethren, sisters, father, mother, wyfe, children and landes, they shall inherite all things, euen euerlasting life, Matth. 19. This life shalbe most happie and ioyfull, eyther in respect of the persons, with whome we shall be, or else in respect of the place, which is heauen, the seate of God, or in the consideration of the time, which is for euer. Although wee be here many times in a good place, yet if our company be not good & honest, this can be no delite to a godly man. Nowe in heauen we shal haue the glorious fruition of the Father, the Sonne, & the holy Ghost, the societie of all the angels, most excellent creatures, the company of the Patriarkes, the Prophets, the Apostles, the noble hoste of Martyrs, briefly the fellowship of all the elect & Saintes of God, that euer haue bin. This can not be but an vnspeakable delite to vs all, when we consider of it. Secõdly, we shalbe blessed in respect of the place, for otherwise, if the cõpany be good, & yet the place not correspondent vnto it in al things, as not being large ynough, or sweet,

or

or glorious, there cã be no great delite there: but this place is most answereable to the cõpany, wide & large, faire, sweete & glorious, euen the heauen of heauens, the seate of the Almighty, a place of ioy, a place of cõfort, a place of all spirituall delectation. S. John seeing it in the spirit, hath described it as far forth as flesh & blood can conceaue of it, vnder earthly things. I sawe (saith he) a newe heauen & a new earth, & I saw the holy citie new Ierusalem, come down from God out of heauẽ, prepared as a bride trimmed for her husband. John compareth the place wherein we shalbe, to a citie most glorious & excellẽt, whose shining was like to a stone most precious, as a Jasper stone, cleare as Chrystal, whose wal was great & hie, which had twelue gates, & at the gates twelue angels. The wal of the citie had twelue foũdations, which were garnished with all maner of precious stones, as Jaspers, Saphires, Emeraudes, & such like, the building of the wall is of Jasper, & the citie was al of pure golde, like vnto cleare glasse. The twelue gates were twelue pearles, and the streete of the citie is pure golde, as shining glasse. This Citie hath no neede of the sunne, neither of the moone to shine in it, for the glory

of God did light it, & the Lambe is the light of it. The gates of it shall not bee shutte by day, for there shalbe no night there, there shall be no death, no sorowe, no crying, no payne, for the first things are passed. There shalbe a pure riuer of water of life, cleare as Christall, and the tree of life bearing twelue maner of fruites. And there shall be no more curse, but Gods seruantes shall raygne there for euermore. This is the place, which Iohn hath shadowed out vnto vs, as well as he could vnder these terrestriall benefites of golde, and siluer, and precious stones, whereas in deede it can not be described as it is in it selfe, because no man hath seene it, and we beyng grosse and carnall, must haue it by carnall and visible thinges set foorth vnto vs. Thirdly, the excellencie of this life is seene in the continuance of it, in that, that it neuer decayeth or waxeth olde. If here belowe we had all pleasures & delites both for the soule and body, yea although the place we were in, were most excellent & glorious, and the company in al respects according to our desire, good, pleasant and honest: yet if these thinges were but for a dayes, or an houres continuance, what great contentation of

minde, or recreation for the body might be here, seeing wee must depart very shortly from these pleasures: and then it had bin as good, if they had not bene at al. For all these thinges are like vnto pleasant musike, in a sette of viols, which when they cease once, (and cease needes must euery thing in this life, be it neuer so pleasant) then it is al one, as if wee had neuer heard this musike, so sweete and delectable to our eares, there is no print or token of it left behinde, but al vanisheth away with ỹ very staying of it: Euē as after the flying of a birde in the ayre, or the passing of a ship in the sea, there is no trace found after them, Wis. 5. But dearely beloued, beleue me, this life shal haue yeres without ende in vnspeakeable ioy, in this so excellent a place, we shal heare musike continually, and yet it shal neuer cease, nor we be wearie to heare it. And when we haue bene there in these delightes so long, and so many thousande yeeres, as there be eyther sandes in the sea, or grasses vpon the whole face of the earth, or starres in the skye, which all are innumerable to vs: yet then we shal not come out, or leaue these ioyes, but still it is with vs, as if it were to begin. O the vnspeakable mercy of ỹ Lord Iesus,

that he hath reserued for those that feare and loue him here! What man therefore is so foolish, so madde, so beastlike in his conuersation, that will not at all be mooued with these pleasures and ioyes! For these things, as the Angel sayd to Iohn, are faithfull and true, and therefore to be beleeued, and they that beleeue them not, their parte is in the lake that burneth with fire and brimstone, which is prepared for the vnbeleeuers, Reuela. 21. For from this roote of vnbeleefe, proceede all the branches of all other sinnes & wickednes whatsoeuer, as lying, stealing, couetousnes, adulterie, and such like. This life and the dignitie of it, the Prophet Dauid in two wordes hath very well expressed in his 16. Psalme, the latter ende, Thou wilt (sayeth he) shewe me the path of life: in thy presence is the fulnesse of ioye, and at thy right hande there are pleasures for euermore. Here, in fulnesse of ioye and pleasures for euermore, is all happinesse contayned. For these ioyes are the greatest that may be, and their endurance is for euer. Considering these things, ought we not to say with Paul: I count that the afflictions of this present time, are not worthy of the glory that shalbe shewed vnto vs, Rom. 8.

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Why, alas then (dearely beloued) what a great matter were it, if we shoulde endure here afflictiõs al the dayes of our life, which can not be aboue an hundred yeeres at the most, so we might come in the ende to this eternall ioye and glory? Paul considered this well, and did so doe. We faynt not, (sayth he) but though our outwarde man perish, yet the inwarde man is renewed dayly. Marke well the wordes that followe, and laye them vp in your mindes, and you shall, by the grace of God, profite thereby. For our light affliction, which is but for a moment, causeth vnto vs a farre most excellent, and an eternall weyght of glory, whyle we looke not on the thinges which are seene, but on the thinges which are not seene. For the thinges which are seene, are temporall, but the things which are not seene, are eternall, 2. Corinth. 4. Shall we then for an houres pleasure here below, leese the euerlasting weyght of glorie aboue? God forbid we shoulde be so foolish, and so besotted with this present lyfe. Let this saying rather of our Sauiour Christ sounde continually in your eares: What shall it profite a man if he winne the whole worlde, and leese his owne soule?

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And yet we see, howe many men do hazarde and venture their soule, not for the whole worlde, but for a piece of lande, a litle golde or siluer, or a litle credite or vayne estimation in this worlde. If the whole earth then will not bee able to make a recompeure or an exchange to redeeme our soules, beyng once lost from the fauour of God, howe much lesse then shall these beggerly things, wherefore we striue so earnestly, be able to doe it? Nowe although this life be yet as it were hid from vs, yet it is most certaine: both because we haue a gage of it, which is the Spirite it selfe of Christ, and also, inasmuch as it is hid in Christ, which will keepe it well, and is able to giue it to vs in due time. In the meane season, vntill it be reuealed from heauen, we neede faith to beleeue it assuredly, and hope to wayte for it with patience, which hope neuer maketh a man ashamed, but alwayes comforteth him euen in the middest of troubles of this life, be they neuer so great. For we do well knowe, that when hee doeth appeare, wee shall be like vnto him, and no man neede to doubt, but that there is such a life, although it doeth not yet seeme so to vs: for there is a Sunne, when it is compassed in with

clouds,

cloudes, and fire is within the ashes, when it appeareth not to our sight: so there is a life for the godly, although deferred, which Christ hath promised and spoken of, Matth. 25. that it shalbe giuen to his seruãts. This life euerlasting, being so deare a thing and precious, the deuill goeth about by all meanes, to defeate vs of it, and to plucke it out of our hand. Therfore we must lay hold on it, as Paul willed Timothie, and fight the good fight of faith against him. This is our crowne which we must holde fast, y no man bereaue vs of it. For if we misse of life in the end we misse of all, and if we haue this, wee haue and possesse all thinges, for all blessednesse whatsoeuer is comprehended vnder the name of euerlasting lyfe. But the best comfort for vs is this, that this life is in the custodie of Iesus Christ, and wee beyng his sheepe, no man is able to plucke vs out of his handes: onely this remayneth for vs to looke vnto, that we abide and continue in his fold. Eternal life being the euerlasting inheritance of the kingdom of heauẽ, the greatest treasure that the Lord hath to bestow vpon his seruantes, no man must thinke, that it commeth to him for his

his good works sake, or that he doth deserue it at Gods hand: this were to preiudice and ouerthrowe the bountifull goodnesse of the Lord. This benefite is the free gift of God, for although wee deserue hell and death by our sinne and wickednes, yet we merit not heauen by our good deedes, but as Paul sayeth, Euerlasting life is the free gift of God, Rom. 6. And Christ telleth vs, that this kingdome was prepared for vs long agoe, euen before the worlde was made, or we borne, so that we coulde not step one foote vnto it of our selues, when we were not, Matth. 25. It is false then that the aduersaries of Christ, the Papistes, haue taught, that wee may deserue this life by our good deedes and workes, when as our good deedes are not pure in the sight of the Lorde. In deede, if our good workes were eyther perfect, or as many as God commaundeth, or if they were our owne, and not Gods giftes in vs, or if last of all wee were not bounde of duetie and by right to doe them, then might wee with our owne good works deserue heauen: but our deedes are vnperfite, they are not our owne, of duetie must we doe them, therefore they deserue nothing, as of duetie from the Lorde.

I

I graunt that euerlasting life is called by our Sauiour a rewarde, but a rewarde is not of desert or merit, but of curtesie. A Noble man may rewarde his tenant for a thing not wooꝛth a shilling, by such a gifte as is wooꝛth twentie shillinges: shall he therefoꝛe saye, that is the pooꝛe man, that, because he hath this rewarde, he hath deserued it? If he so do, he doth very vnthankfully. When the seruant hath done his duetie, can he clayme any thing of his master by merite? I trowe no, sayeth our Sauiour Christ, Luke 17. Neyther doeth the master thanke him: So we, if we had done all things commaunded vnto vs, (as we are farre from perfoꝛming the least of them) yet we are vnpꝛofitable seruants: and what doth an vnpꝛofitable seruant deserue at the Loꝛdes handes? Surely not the kingdome of heauen: if he deserue any thing, it is stripes. Let vs not therefoꝛe thinke, that we can deserue ought at Gods handes, oꝛ gratifie and pleasure him, so that he shoulde be beholding to vs, & of duetie to do any thing foꝛ vs. This is a very deuilish opinion. Christ hath deserued at Gods hãds all thinges necessarie foꝛ vs: therefoꝛe if we be in Christ, we shall haue all thinges wee can desire. The lande of Canaan,

which

which was but a type & figure of heauē, the Iewes coulde not get by their owne righteousnes, but only by ỳ free promes of God, in mercy made vnto them. It seemeth they had some opinion of their own deseruings, as ỳ Papistes haue now, & therefore Moses gaue thē oftētimes in charge, to attribute al to the fauour of ỳ Lord, & not to their good workes, as appeareth in ỳ 7. 8. & 9. of Deut. but especially in ỳ 9. chap. where he saith, Heare, O Israel, thou shalt passe ouer Iorden this day, to go in and possesse nations greater & mightier then thy selfe, & cities great and walled vp to heauen. A people great & tall, euen the children of the Anakims, whō thou knowest, & of whom thou hast heard say, Who can stande before the children of Anak? vnderstād therfore, that this day the Lord thy God is he, which goeth ouer before thee, as a cōsuming fire, he shall destroy them, & he shall bring them downe before thy face: so thou shalt cast them out, & destroy them suddenly, as the Lord hath said vnto thee. Speake not thou in thy heart, after that the Lorde thy God hath cast them out before thee, saying, For my righteousnes the Lorde hath brought me in to possesse this land: but for the wic-

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kednes of these nations the Lord hath cast thē out before thee. For thou entrest not in to inherit their land, for thy righteousnes, or for thy vpright heart, but for the wickednes of these nations the Lord thy God doeth cast them out before thee, & that he might performe the word which the Lord thy God sware vnto thy fathers Abraham, Isaac, & Iacob. Vnderstād therfore that ẏ Lorde thy God giueth thee not this good land to possesse it, for thy righteousnes, for thou art a stifnecked people. Thus you see how in many words ẏ Lord throweth down all their worthinesse, and extolleth his onely goodnes towards thē. Now if they were not able to get & purchase this tēporal land of ẏ earth: how shal we get heauē: & if a man cā not builde an house and finish it, except the Lord builde it, Psal. 127. How can any man buylde an house for himselfe in heauen: The Israelites were taught to saye, that their abundāce in meate & drinke, & other blessings of this life, came frō the Lorde, & not frō their owne power or strēgth, Deut. 8. vers. 17. And shall we be so iniurious to God, so vnthākful to Christ, so presūptuous against ẏ holy ghost, as to say, we haue gottē to our selues euerlasting life: God forbid

that

that this foolishnesse shoulde enter into the heart of any man. Seeing then al these smal things come not for our owne deserts vnto vs, but for his Christes sake, much more must we ascribe to his goodnesse this great benefite of life euerlasting. As concerning this life to come, to aske, as many do fondly and curiously, rather then godlily, whether wee shall knowe one another, or whether we shal all be alike in degree: I thinke these questions to be such as S. Paul willeth vs to eschew & put away farre frō vs. This is certaine, our knowledge there shall be most perfite and absolute: for then shall I knowe as I am knowen, and no ignorance of any thing that is necessarie, shall be in vs, and euery man shall bee contented, and haue his full ioye in all measure of his quantitie, so that the least pynte potte shall be as full for his measure, as the greatest tunne is with his quantitie. All men there shall haue fulnesse of ioye, Psalme 16. The Lord sende vs thyther, and we will be content with the lowest roume, as Dauid professed of himselfe. The best question for al to aske, especially of the simple and vnlearned, is, to know throughly the way that bringeth vs thither, which is onely Iesus Christ,

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the way, the trueth, and the life, Iohn 14. And so dyd our Sauiour answere: for being curiously demaunded of one, howe many shoulde be saued: he tolde him the meanes howe he shoulde be saued. And so must wee doe also, and not feede the fancies of men, or delite their vaine humors. I am sure there bee many men that will aske what we shall doe in heauen, and what we shall eate and drinke, or whether we shal be clothed there: which can not tell howe to come thither, if they were demaunded the question. And what a madnesse is this, to striue for the shadowe, and to let the body goe: to enquire to knowe things which we are not commaunded to search after, and to let goe those things which we are bound to knowe: And this vice is most common to them whom we terme fine witted felowes, which contemne common and necessarie questions, to seeke out deepe and profound questions, nothing at all tending to godlinesse, but rather to the subuersion and ouerthrowe of all religion and honestie. These men the holy Ghost doeth wil vs to auoide, and seeing they are fooles, to answere them with silence to their foolish questiõs. These things breede strife and controuersie about

words, and they are like to that serpent Hidra, which of one idle head, bring foorth a great manie to destruction. Here is no mention made of hel or of death, because all that is in this confession of fayth, is set downe for the onely comfort of the godly, and not for their terrour. Notwithstanding as there is a life, and a great rewarde for the godly after this race is ended: So is there a hell, and seconde death prepared of olde for the wicked and reprobate. For our Sauiour Christ speaking of this life, speaketh also ioyntly of the euerlasting destruction in fire, which is for the deuill and all his angels, and those that in this life haue serued him here with their bodies and soules, and all their members. These (sayeth Christ) shall goe into euerlasting payne, Matt. 25. Where Origen and all those that thought this payne should not be for euer, are most playnely confuted: for Christ affirmeth it to haue no ende. To this saying of Christ agreeth that in Esay the 30. Chapter, verse 33. Tophet is prepared of olde, it is euen prepared for the King, hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lorde like a riuer of brimstone, doeth kindle

kindle it. Here is a full description of hell: For by Tophet he meaneth hell. He declareth moreouer when it was made, euen of olde, for whom also, for the King, he meaneth the King of Babylon, enemie to the Church, signifying that God respecteth no mans person, but that hell is as well prepared for Kings and Queenes, for Lords and Ladies, and for great men, as well as the poore, that doe not beleeue. Yea, the greatest part of men goeth this way, in euery estate and degree: so that we had neede to looke about vs, to enter in at the straight gate, for fewe there be that finde it, but many that passe by the broade way. Matt. 7. For this Tophet is deepe & large to conteyne and to receyue many, yea moe noble men shall go thither then to heauen. The Prophete describeth the payne of it, by fire burning with much wood: the continuance is for euer, because the breath of the Lorde which endureth for euer, doeth kindle the fire, as a riuer of brimstone. The ioyes then of heauen are not so inspeakeable, but that the torments and pangs of hell are as intolerable. Wherefore the wicked, although they be not moued with the pleasures at the right hand of God, to come vnto him by re-

pentance : yet in my iudgement the exceeding great tormentes of endlesse hell fire shoulde moue them to amende. For surely (dearely beloued) if all the paynes that may be deuised in this life, all the sicknesses that euer haue bene, all the torments of tyrants, all the griefes of minde that may be, were all of them layde together, and compared to this hell fire, these paynes howe great soeuer they seeme to be here, are but fleabytings, yea rather pleasures, in respect of this hellish fire, it is so great. And this fire although it be so great, yet shall it burne for euer and euer, not onely the body, but also the soule, the minde, the conscience, and all the inner parts of the damned sort. And when they haue beene there as many hundred thousande yeeres, as there are peeble stones in the sea shore, yet shal they not then come out, but continue still, as if they were to beginne anewe. For Christs wordes are true, this fire is euerlasting, and can neuer be quenched, Matthewe 3. & 25. It were well with Iudas, if he myght come out of this wofull hell and paynes, when he hath suffered them so many hundred thousande millions of yeeres, as there are starres in the firmament : but this can not be granted

vnto

vnto him. If men therefore woulde consider of these two extremities, wherein is no meane: of the ioyes of paradise which are endlesse, and of the torments of hell and the wrath of God, which also hath no ende: then surely woulde they liue in feare and godlinesse in this present worlde. For as heauen is full of ioy and mirth: so hell is full of dolor and sorowe: and as in heauen is continuall reioycing and peace of minde: so is there in hell a perpetuall weeping, with gnashing of teeth for woe and payne. As the glorie of the Lorde shall inlyghten the elect with his gratious countenance: so shall the great maiestie & wrath of the Lorde, presse downe the vngodly for euer. Finally, as in heauen the saintes shall haue all things to do them good that they can desire: so in hell the damned spirits shal haue nothing to refresh them, not so much as a droppe of colde water, (which is but a small thing) to coole their tongue withall. And as I sayde before of heauen and heauenly ioyes, so may I speake of this seconde death: that if all the men in the whole worlde woulde go about to expresse these tormentes, with all their eloquence and learning, yet shall they bee neuer able to doe it: they are so vnspeake-

able and not to be vttered of any man. And these are the righteous iudgementes of the Lord, that he to ỹ wicked might be knowen to be a iust and a terrible God, to rewarde impenitent sinners after their woorkes, as they haue deserued. For this ende, sayeth the Lorde to Pharao, I haue stirred thee vp, that I myght shewe my great power and myght vpon thee, in punishing thee accordingly. Let the wicked therefore take heede, for there will come a day that will pay for all: and then what aduantage will it be, to haue gotten an houres pleasure, with the purchase of euerlasting woes? But these things, and these euils, by the benefite of Jesus Christ are farre from vs, and shall not come neere the dwelling of the righteous. Wherefore wee ought with Paul to giue thankes alway to God, because that from the beginning he hath chosen vs to saluation, through sanctification of the spirite, and beleefe of the trueth: neyther hath he appoynted vs to wrath as he hath the wicked, but to obtaine this euerlasting life, wherof we speake, by the meanes of our Lord Jesus Christ, which died for vs, that whether we sleepe or wake, we shoulde liue together with him. In the meane sea-

son

ſon it is our part to ſtande faſt, and not to bee remoued from this faith, but to laye hande of this eternall life; whereunto wee through the benefit of the Goſpel preached, are called freely of GOD, with an holy calling, not according to our workes, but of his goodneſſe. Wee muſt alſo fight this good fight of faith, and ſtriue lawfully: if we hope to bee crowned, and to continue to the ende, wee muſt endeuour that wee may bee ſaued: for they that ſhrinke backe, leeſe this excellent reward, for the which we are commaunded to ſell all that we haue, and to bye it; Matth. 13. We haue nowe heard the meaning of all the twelue articles of our Chriſtian fayth, which are neceſſarie to ſaluation: Firſt, wee haue ſeene the article that concerneth our truſt in God the Father, & what things we learne by it: Secondly, we haue declared the articles which conteine ỹ myſteries of Chriſt Jeſus with our redemption & glorification, and other benefits apperteining thereunto. Thirdly, the beleefe in the holy Ghoſt, the third perſon in Trinitie, hath bene opened vnto vs, and what comfort may thereof ariſe to the faithfull: Fourthly and laſtly, the articles

concerning the Church and the benefites thereto belonging, haue beene expounded as God hath giuen vs grace. These things are written, that we might beleeue that Iesus Christ is the Sonne of God, and Sauiour of the world, and that in beleeuing we myght haue life through this name: Seeing then wee haue heard these thinges, let vs, as the holy and blessed Apostle of Christ, Saint Peter, willeth vs, be ready alwayes to giue an answere to euery man that asketh vs a reason of the fayth and hope that is in vs, with meekenesse and reuerence. And nowe let vs giue thankes as wee are continually bounde, to our heauenly Father, in that it hath pleased him to make vs Christians to beleeue these articles of our fayth, to our great and endlesse comfort. And let vs pray vnto him withall in the name of his welbeloued Sonne, that he would giue vs grace to growe more and more euery day in this fayth, that wee may not onely liue in it, but also in the ende of our dayes, die in it most constantly, that so wee may bee blessed: And that it woulde please him to giue this grace, not only to vs, but to all people & nations of the earth, especially to his vniuersall Church,

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whereſoeuer it be diſperſed abroade in all quarters of the earth. And in this Church let vs pray for the ſtate of all Kinges and Princes, that wee may liue a godly and quiet life, with all peace and honeſtie: eſpecially, let vs commende to his fauour the Church of Englande, deſiring him to bleſſe it as hee hath done theſe many yeeres, and to continue his holy Goſpel amongſt vs, although wee for our vnthankfulneſſe haue deſerued to haue it taken away from vs long agoe. Deſyre wee of him, in mercy ſtill to beholde his ſeruant and handmaide, our Queene and ſoueraigne, that ſhee may bee ſtill zealous to ſet forwarde the Goſpell of Chriſt, and to roote vp all ſuperſtition and idolatrie within her realme, that ſhee may bee wiſe to foreſee and preuent all miſchiefes and dangers, that are likely to hang ouer our heades, that ſo ſhee may haue a long & a bleſſed reigne ouer vs to his glory, the profite and commoditie of all her louing ſubiectes. Let vs likewiſe deſire of God, to bleſſe all her moſt honourable Counſell with true godlineſſe and wiſedome from aboue, that they may boldly, and ſtoutly miniſter to her maieſtie the beſt aduice, for the

the better ouerseeing and gouernment of this Christian common wealth wherein they liue, that all their counselles and policies, may especially bee directed to the honour of God. Pray we him, to blesse the state of the ministerie of this lande, the Byshops, and Pastours of his worde, that not onely in worde, but also in good and godly conuersation of life, they may beautifie the glorious Gospell of Jesus Christ: beseech we him to roote out from his ministerie al rauening wolues, papistes, Atheistes, blinde and vnlearned ministers, and dumme dogges, which seeke onely to fill their bellies, and not to edifie the congregation: that if it be his will, he would giue to euery Church her faithfull and wise dispenser of the mysteries of Christ. And because the schooles of good learning, are as Nurses and well springes thereunto: let vs desire Christ, to giue his spirite amongst them also in the vniuersities, that good learning and godlines may growe, and increase dayly more and more. Lastly, for the whole body of this common weale, let vs pray, that God would keepe them al in his feare, from the hiest to the lowest, and giue them duetiful

ful and obedient heartes towarde their prince and magistrates, which are by his authoritie set ouer them, for their welfare and happinesse. These thinges and all other graces, he onely graunt vnto vs, which onely is able and wise, and hath immortalitie, which dwelleth in the light that no man can see, to whom with his sonne Christ Iesus, and the holy Ghost his infinite power, bee rendred all prayse, honour and glory, for euer and euer. Amen.

The Lorde be praysed.

# A declaration of the holy Communion.

THe holy Communion, called also the Lordes Supper, was ordeined, not of any mortall man, but of the Lorde Jesus himselfe, that as often as wee come vnto it, (for often it is to be receiued) we shoulde remẽber ẏ great loue of our master Christ, who loued vs so well, that he gaue his body and blood for to redeeme vs from all our sinnes. That this great benefite should neuer be forgotten of Christians, he instituted that we shoulde receiue bread and wine, in ẏ remembrance of his death, & therfore this sacrament hath two partes: the one is the outward signes, bread and wine, to put vs in mind, that as bread doth nourish the body, so doth Christs body nourish our soules, receiued spiritually by faith into our heartes, Ephe. 3. 17. & as wine doth refresh vs, & quẽch our thirst, so doeth his blood refresh our minds, and wash them from sinne, & quench the spiritual thirst of our soules: and this sacrament of Christes death is not giuen vs in bread onely, but in wine also, to teach vs

that

that Jesus Christ is all in all vnto vs, not only meate to feede vs, John 6.35. but also drinke to quench our thirst, as he saith, John 7.37. If any man thirst, let him come to me and drinke. And so hee is also our apparell: Put you on the Lorde Jesus, Rom. 13.14. The other part of this Supper is spirituall: the remission of sinnes, and heauenly graces receiued of vs, as truely as wee receiue the signes of them, if wee beleeue: for this is to confirme our faith in this matter, that we shoulde doubt no more of Gods fauour, then we doubt whether we haue receiued the visible signes. Nowe for the comming to this Supper, that wee deceiue not our selues, we must haue these two things: first, repentance of our former sinfull life, to bee sorie for it which is done, by trying and examining our selues, whether wee bee heartily sorowfull or no for our offences: secondly, we must haue faith in Jesus Christ, ỳ yet we despaire not for our great sinnes, but trust to haue mercy at his handes when we cal vpon him, so that before we come vnto this banket, wee must prepare our selues to come worthily, reuerently, in faith, hope, and loue: this is the examination. In receiuing of it our mindes must not bee on the

bread and wine, or vpon any other earthly thinges, but vpon the body and blood of Iesus Christ in heauen, signified vnto vs by these things belowe. After wee haue receiued, wee must giue vnto Christe most humble and heartie thankes, for feeding vs with his body and blood, and meditate and thinke vpon this continually, & not returne to our olde life againe. Thus doing, you shal be sure to come as the Lorde requireth, and as a good Christian ought to do. Which the Lorde graunt vnto you for his mercies sake, Amen.

7 AD 55

# A briefe and cleare confession of the Christian faith, conteining an hūdreth articles, according to the order of the Creede of the Apostles:

written by that learned and godly Martyr, I. Hooper, sometime Bishop of Gloceſter in his life time.

Imprinted at London by Christopher Barker, Printer to the Queenes moſt excellent Maiestie.

## The diuision of the Creede.

THis Creede following, being made by the reuerend Father Iohn Hooper, is deuided into fiue principall partes. The first whereof intreateth of God the father: the second of God the Sonne: the third of God the holy Ghost: the fourth of the catholique Church: the fift and last part entreateth of the benefites or fruites, which we receiue by the same fayth, which he maketh in number three: the first is the forgiuenesse of sinnes, the second is the resurrection of the flesh. the third & last fruit is life euerlasting. Of these fiue parts, he hath made an hundreth seuerall articles, the first parte conteyneth 14. The second 27. The third 5. The fourth 41. The fifth and last part conteyneth thirteene articles, the contents of which articles are handeled, as followeth



# A briefe and cleare confession of the Christian faith, containing an hundred articles, according to the order of the Creede of the Apostles.

*I beleeue in God the father almighty maker of heauen and earth.*

## The first Article.

I Beleeue in one God onely, one in essence and substance, three in person, the Father, ỳ Sonne, & the holy Ghost. I beleeue in the Father, as the originall and beginning of all things, as well visible as inuisible: Of whome also they depende as well in their being, as also in their conseruation: and he dependeth vpon none, but on him selfe, being eternall and euerlasting, without end or beginning. I beleeue in the Sonne, as the diuine worde and wisdome of the father, which is eternally, and before al worldes engendred of the father, of his proper substance and nature, because in him shineth his shape and proper Image, which otherwise is inuisi-

ble vnto mortal man. I beleeue in the holy Ghost, as a vertue & eternall power, which neither is made, nor created, neither engendred, but proceeding of the father and of the sonne eternally, euen as a loue proceeding from both persons.

The second Article.

I beleeue that these three persons are of one, and the selfe same essence and substãce, nature, authoritie, power, will, goodnes, wisdome, and eternitie, and that these three are but one spirituall substance, eternall, without ende or beginning, true, good, iust, mercifull, of a souerayne power and wisdome, hauing and containing in it selfe all goodnes, not needing any thing.

The third Article.

I beleeue that this God which is one in essence, and three in person, ought onely to be serued, honored, feared, loued, worshipped, and to be called vpon in all our necessities, as he that onely can and will prouide therefore, and none other. And therefore I say and confesse, that I beleeue in one God onely, that is to say, that I knowledge and receiue him for one onely Lord, master, and sauiour, of whome proceedeth all that is good in me, by whom I can do al things, &

without

without whom I can do nothing. In him onely doe I set mine affiance, and set mine heart, hoping that he assisting me with his holy spirit, shall be with me against all mē, and that he will deliuer me from al perils and daungers through his grace and mercie, without any merites of mine owne, and that he shall minister to me all things necessarie, as well for my soule as body, euen like a good father, as hee hath promised by his holy word.

## The fourth Article.

I beleeue that the same God almightie hath of nothing created from the beginning both heauen and earth, and all things in them conteined, that is to say, all things, as well heauenly as earthly, visible, as inuisible, reasonable, as vnreasonable, sensible, as insensible, the which hee doth entertaine, leade, guide, & gouerne by his diuine wisdom, without whose prouidēce nothing commeth to passe, either in this world or in the other.

## The fift Article.

I beleeue that the same God, the father, the sonne, and holy Ghost, after that hee had created all things, did create and shape man to his own image & likenes, that is to

say, immortal, good, iust, true, wise, mercifull and perfit in all things, making him partaker of the goodnes, iustice, and other perfections of God, hauing a will that could agree in all things vnto the will of his Lorde, but all that thorowe grace without any kinde of merit.

The vi. article.

I beleeue also, that as the Lord hath created al things heauenly and earthly, for the seruice of man, and to the ende that by his creatures he might come to ỹ knowledge of the creator, euen so also hath he formed & made man for him selfe, that of him, and by him he might be knowen, loued, feared, serued & honored, which is the greatest good thing that is, or can be in man: and that in him might shine the image of diuine vertues and perfections through good workes, the which God hath ordeined, because wee should walke in them vnto his honour and praise, & to the confusion of the aduersary: and that by this meane, the fal of ỹ Angels might be repaired, and that mã might possesse the euerlasting kingdome, made and prepared for him before the foundations of the worlde were laide.

The

The vii. article.

I beleeue that the same man was ordeined of the Lord God, a master & ruler ouer all his creatures: the which thing he hath lost through his sinne, aswell for his owne part as also for al his posteritie. The which rule & Lordship, I beleeue doth chiefly appertaine vnto Iesus Christ, verely God & man, & to those vnto whom he wil communicate the same, as vnto his owne faithfull, and not vnto the infidels and damned.

The viii. article.

I beleeue that the first man, through the craft and subtiltie of Satan, did slide and fall from the excellencie wherein the Lord had created him, consenting through the owne free will (which at that time he had) vnto the subtil suggestion of the Serpent, whereby he lost the graces that the Lorde had giuen him, in such sort, that of wise, hee became foolish, of iust, vniust, of true, a liar, of perfit, altogether vnperfect, hauing frō thencefoorth a will wholly corrupted, which neither could nor would agree with the will of God, but altogether with the wil of the deuil, the worlde, the flesh & sinne, which could do nothing of him selfe but euill, seeing that he is altogether carnal, bond, cap-

tiue, and sold vnder sinne. This is the free, yea to say more truely, the bond will that man hath in this present life.

The ix. Article.

I beleeue ẏ this disorder and corruption of nature was not only in Adam, because of his sinne, but is also in all men generally which come of him, (Iesus Christ only excepted) and that in such sort, that all men after their own nature are corrupt, vniust, lyers, ignorant, vnkind, and imperfect in al things, & haue no power of their owne nature to do, thinke, speake, or will any thing ẏ may please God, vntil ẏ they be regenerate, & renewed by the spirit of the Lord.

The x. Article.

I beleeue that this corruption of nature, otherwise called original sinne, is the fountayne & roote of all other sinnes: for the which all the miseries & aduersities that wee endure in this present life, aswell in bodye as soule, do come vnto vs, yea & in the end double death, that is to say, both of bodie & soule. These be the fruites & rewards of sinne. But although the same be due & common to all men generally, neuertheless the Lord through his mercy hath reserued to himselfe a certaine nũber (which are

are onely knowne to himselfe) the which he hath drawē from this corrupt heape, & hath sanctified & clensed the same in the bloud of his sonne Jesus Christ, & by meanes thereof hath made them vessels of election & honour, apt vnto all good workes.

The xi. Article.

I beleeue ẏ the Father in Jesu Christ his sonne thorow the holy Ghost hath elected & chosē those ẏ are his owne, according to his good will, before the foundations of the world were layed, whō he hath predestinate vnto eternall life, ẏ thereby they might be his children adoptiues, ouer whom he hath without comparison, a much greater care thē the best father can haue ouer ẏ best child in the world: for he suffereth not that any thing shall come to passe, either on high in heauen, or beneath on earth, which shall not be for their good and great profite.

The xii. Article.

I beleeue ẏ the father, through his sonne, w̄ the holy ghost, hath alwaies frō ẏ beginning intended to restore mā: vnto whom after he had sinned, he shewed him selfe, promising vnto him ẏ blessed seede, by whome the heade of the serpent should be troden downe, and by whome the faithful shoulde receyue blessing. By this promise (which

hath

hath since bene oftentimes ratifyed, and confirmed to the holie fathers) man (which otherwise had dispayred in sinne,) is releeued, holpen, comforted, and clothed with hope, euen vnto the ful performing thereof.

The thirteenth Article.

I beleeue also, that after this promise the Lorde hath prescribed, and giuen the lawe of the commandements to man, promising life to the obseruers therof, & death to the transgressours of the same: and hee gaue them not to the ende that man should seeke iustification, saluation, or life therein: but for the policie, peace, and tranquilytie of his people, for the defence of the good, for the chastenyng and punyshing of the wicked, & to preserue eche one in his office, but especially that therebye man might the better know himselfe, his disease, his pouertie and imperfection: and by meane thereof to take an occasion, to humble himselfe before this lawe giuer, & to seeke remedy, saluation & life in some other, that is to saie, in the holie promised seede, which is Iesus Christ. For this cause the lawe is called a scholemaster to come to Christ, the which also serueth vs for a glasse to knowe our sinnes by, and to encrease the same

same knowledge in vs. Likewise it serueth vs for an accuser to accuse vs before the Lorde, and for a seuere and cruell iudge, to declare the wrath and iudgement of God ouer vs, and his condemnation vnto eternall death, and by this meane to make vs afraide, and to bring vs vnto dispaire, vntill we be comforted by the Gospell, through faith in Jesus Christ, wherby we are deliuered frō all these causes. These are ỹ offices of the lawe, the which are turned into our good, through fayth in the Gospell, the which hath other offices, and cleane contrary. For the rest, I confesse that the lawe of the Lorde is good, iust, holy, and perfit, and where the same doth not bring vs vnto perfection, it is not long of it selfe, but of vs, which are altogether vnperfect, and can in no wise accomplish the same, no not to touch it with our litle finger.

The xiiii. article.

I beleeue and confesse Jesus Christ to be the fulnes, the ende, and accomplishmēt of the Lawe, to the iustification of all that beleeue, thorow whom, and by whom only, all the promises of the father be accomplished, yea, euen to the vttermost, the which also alone hath perfectly satisfied the

Lawe

Lawe in that which no other amõgst men coulde perfourme, for so much as the law doeth cõmaund things impossible, ẏ which neuertheles mã must accõplish, not by working, but through beleeuing. For so is the lawe accomplished, through faith, and not through works, & by this meanes shal man find ẏ righteousnes of faith to be auaileable before the Lord, & not the righteousnesse of works, ẏ which leadeth nothing vnto perfection.

As concerning the first poynt of my faith, this is ẏ which I beleeue of the father, & ẏ things that are made by him, & consequẽtly of the holie Trinitie, & also of the soule of man. Nowe let vs come to the second point, which is of the Sonne of God, and of the thinges done by him, especially of the restoring, & repairing agayne of man.

2 And in Iesus Christ his onely sonne our Lorde, which was cõceiued by the holy Ghost, borne of ẏ virgin Marie, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descẽded into hel, the third day he rose againe frõ the dead, he ascended into heauen, and sitteth on the right hand of God the father almightie: from thence he shall come, to iudge the quicke and the dead.

## The xv. Article.

I beleeue that Iesus Christ is verily God, and verily man, hauing two natures comprehended in one person, a nature diuyne, after the which he is the onely natu-

rall

rall ſonne of God, equall with the father in all thinges) and a nature humane, after the which he is verye man in al things like vnto vs, (ſynne excepted.)

The xvi. Article.

I beleeue that Jeſus Chriſt the ſonne of God, in the fulneſſe of the tyme appointed of the father from the beginning, was ſent into the worlde by the father, & was made perfect man, and was conceiued in the wombe of a woman being a pure virgine, called Marie, of her proper ſubſtance, & of her proper bloud, ſo ỹ he was found a perfect man, deſcēding of ỹ ſeede of Adā, Noe, Abraham, Iſaac, Jacob, Dauid & other fathers, vnto whome the promiſe was made.

The. xvii. Article.

I beleeue alſo, that all this was done by the working of the holye Ghoſt, without the worke of man, to the ende that all that was wrought therein, might be holye, and without ſpot, pure and cleane. And that thereby our conception might be made cleane & holy, which of it ſelfe is altogether ſpotted and defyled with ſinne.

The xviii. Article.

I beleeue that Jeſus Chriſt was borne of the Virgyne Marye without

any

any manner of sinne, and without breach of her virginitie, so that by his pure and holye natiuitie, he hath purified and made holye ours, which of it selfis altogether vncleane & defyled with sinne. In this Natiuitie of Christ I see and consider the first estate & condition of man, with his fall, which was ỹ cause of Christ his cõming into ỹ world. Likewise in this, I see and consider the fauour and inestimable loue of God the father, which hath presented, and giuen his onely sonne to serue vs. I see also and consider in this Natiuity, the charytie of the sonne, which hath abased & humbled himselfe, to lifte vs vp, became poore to make vs riche, became bonde, to make vs free, & became the sonne of man to make vs the children of God & heires of eternal life. By whose comming the nature of man is repaired and made noble, and man that was lost and destroyed was thereby releeued & sette in his perfection, and hath recouered all that he hath lost through sinne, yea and more. By the same meane also all the treasures, graces, and blessings of the Lorde, are giuen & communicated vnto man: but all this through grace, without any merites.

## The nineteenth Article.

I beleeue also and confesse by the holy scriptures an other conception and birth of Jesus Christ, which is spirituall, the which (I say) is of no lesse dignitye then the first. The which is, that euery one that is faithfull ought to conceaue into his heart and spirite Jesus Christ, through a trewe and liuely faith, and to bring him foorth by open confessing of him with his mouth as often and when soeuer it shalbe needefull. I doe esteeme this conception, and natiuitie to be so necessary to saluation, that if the virgin Mary, had not more blessedly borne Jesus Christ in her heart and spirit, then in her belly, her carnall motherhoode would haue profited her little. By, and for this cause are we called mothers, brethren, and sisters of Jesus Christ.

## The twentieth Article.

I beleeue that the same Jesus Christ is verely Christ, ý is to say, the Messias, annoynted by ý holy Ghost, because he was ý very king, ý Prophet, and great sacrificer, that should sacrifice for all that beleeue: the which also is promised in the Law, and is ý same of whom al the Prophets haue spokē. This annoynting of Christ is not corporall

of a

of a material and visible oyle, as was that of the kynges, Priestes, and Prophetes in tymes past, but it is spirituall, of an inuisible oyle, which is the grace & giftes of the holy Ghost, wherewith he is replenished aboue all others. So that this anoynting is descended euen vnto vs, which haue felt and proued the sweetnesse thereof: and by it also we beare the name of Christiās, that is to say, anoynted.

## The xxi. Article.

I beleeue that this sacrificing of Jesus Christ was not Leuiticall, or carnal, to immolate, offer vp, and to sacrifice beastes, kyne, and other sensible thinges, as did Aaron & his successours: but spiritual, to offer and sacrifice himselfe, that is to say, his body & bloud for the remission of the sinnes of the whole worlde. Euen as likewise his kingdome is not of this world, carnall, but spiritual, which consisteth in the guyding & gouerning of his owne by his holy spirit, ouer whome he raigneth by his worde, and that to the destruction of al his aduersaries, which are sinne, death, hell, Satan, and all infideles, wicked and reprobate.

The

## The xxii. Article.

I beleeue that Jesus Christ hath verely exercised these three offices, that is to saye, of a Prophete, of a King, and a sacrificer, not onely in this worlde, being a mortall man as we are, but also that he exerciseth yet daily the same in heauen before the face of the father, where he sitteth and appeareth continually for vs, and from thence by his holy Spirit doeth teach, helpe, maynteine, and defende his owne: and therefore is hee called a Prophete, a King, and a great Sacrificator after ỹ order of Melchisedek, that is to say, eternall, and not after the order of Aaron, which had his ende with the Lawe.

## The xxiii. Article.

I beleeue that the same Jesus Christ (after that hee had preached the Gospel in the countrey of Judea and Galilee, by the space of three yeres or there about, & declared him self to be the naturall Sonne of God, aswel by his maruelous workes, as by his words, and the writings of the Prophets) was vniustly and falsely accused by the Priestes, whom when they had taken, and in their counsell vniustly had condemned him to

death, they brought him bound to Pilate the Prouost then at Hierusalem: who at the instance of the sayde Priestes dyd vniustly, wrongfully, and without cause condemne him to death, and that the most horrible and slaunderous death that coulde be imagined or deuised, that is to saye, to be put on the crosse, crucified betweene two theeues, as if hee had bene their Prince and Captaine: The which thing hee suffered and endured willingly and innocently without deseruing the same. For otherwise coulde he not haue satisfied for vs, neither could his crosse haue profited vs.

## The xxiiii. Article.

I beleeue also that while hee was vpon the sayd crosse dying and giuing vp his spirite vnto God his Father, he descended into hell, that is to say, He did verily taste and feele the great distresse and heauinesse of death, and likewise the paynes and tormentes of hell, That is to say, the great wrath and seuere iudgement of God vpon him, euen as if God had vtterly forsaken him, yea as though God had beene his extreeme enemie, so that hee was constrayned

ned with loude voyce to crye, My God, my God, why hast thou forsaken me. This is simply my vnderstanding of Christ his descending into hell. And besides, I knowe well that this article hath not from the beginning bene in the Creede, and that many others haue otherwise both vnderstanded and interpreted it, which esteeme that Christ verely and in deede descended into hell, to the place of the damned, alledging the text of Saint Peter: the which I confesse is yet couered and hid from me. The Lorde vouchsafe to open the gate vnto vs, and to giue vs an entrance into such mysteries.

## The xxv. Article.

I beleeue that all this was done, not for him selfe, which neuer committed sinne, in whose mouth was neuer founde deceite nor lie, but for the loue of vs poore and miserable sinners, whose place he occupied vpon the crosse, as a pledge, or one that represented the person of all the sinners that euer were, be nowe, or shall be vnto the worldes ende. And because they through their sinnes haue deserued to feele & tast of the extreme

paynes of death, to be forsaken of God, and of all creatures, to feele the wrath and seuere iudgement of God vpon them, Christ which was their pledge satisfying for them vpon the crosse, hath fealt and endured all the same, and that altogether to make vs free, to deliuer vs from all these paynes, from the wrath and iudgement of GOD, from condemnation and eternall death. And I doe clearely reiect and esteeme as fables all the Limbos of the fathers, and of yong children, Purgatorie, and such other like, to bee follyes, mockeries, and abuses which are inuented and founde out by man, without the worde of the Lord. For I neyther beleeue, nor receyue more then two places in the worlde to come, that is to say, heauen for the faythfull and elect with the angels, and hell for the infidels & reprobate with the deuils.

## The xxvi. Article.

I beleeue and consider this death and passion, euen as I doe all other mysteries of Jesus Christ, not onely as touching the historie, as a paterne and example to followe, as was that of the holy men and women which are dead for the Lordes quarell:

but

but also principally as touching the cause, fruites, and vses thereof, thereby to knowe the greatnesse of my sinnes, the grace and mercie of the Father, and the charitie of the Sonne, by whome wee are reconciled vnto GOD, deliuered from the tyrannie of the deuill, and restored to the libertie of the spirite. This is the glasse without spotte, to teache vs to knowe our filthinesse, the lauer, or cleare fountayne to wash and clense vs, the infinite treasure to satisfie all our creditours: Of whome and by whome onely the diuine iustice is fully satisfied for all the sinnes of all that haue beene, be nowe, or shall bee vnto the ende of the worlde: And therefore I doe beleeue and confesse, that Christ his condemnation is mine absolution, that his crucifying is my deliuerance, his descending into hell, is mine ascending into heauen, his death is my life, his blood is my clensing and purging, by whome onely I am washed, purified and clensed from all my sinnes, so that I neyther receyue, neyther beleeue, any other Purgatorie eyther in this worlde, or in the other, whereby I may bee purged, but onely

the blood of Jesus Christ, by the which all are purged and made cleane for euer.

## The xxvii. Article.

I beleeue that Jesus Christ by the sacrifice of his bodie which hee offered vpon the tree of the crosse, hath defaced and destroyed sinne, death, and the deuill, with all his kingdome, and hath wholie performed the woorke of our saluation, and hath abolished and made an ende of all other sacrifices: So that from thence foorth there is none other propiciatorie sacrifice, eyther for the liuing or the dead, to bee looked for or sought for, thē the same. For by this one onely oblation hath he consecrated for euer, all those that are sanctified.

## The xxviii. Article.

I beleeue that the holy Supper of the Lorde is not a sacrifice, but onely a remembrance and commemoration of this holy sacrifice of Jesus Christ: Therefore it ought not to be worshipped as GOD, neyther as Christ therein conteyned: who must bee worshipped in fayth onely, without all corruptible

ruptible elements. Likewise I beleeue and confesse, that the Popish masse is the inuention and ordinance of man, a sacrifice of Antichrist, and a forsaking of the sacrifice of Jesus Christ, that is to say, of his death and passion: and that it is a stinking and infected sepulchre, which hideth and couereth the merite of the blood of Christ, and therefore ought the masse to bee abolished, and the holy Supper of the Lorde to be restored and set in his perfection againe.

## The xxix. Article.

I beleeue also that as the Prophete Jonas was in the Whales bellie, (which is a place of corruption) three dayes and three nyghtes, without being corrupted, and the thirde daye came out of him alyue without any maner of hurte: Euen so Jesus Christ after hee was dead, was layed and put in a newe Sepulchre, (which is a place of corruption) in the which hee was three dayes and three nyghtes, not touched with any kynde of infection of fylthinesse or corruption, but continued in his perfection, to declare the vertue of his blood, to accomplish the wrytings of the

holy Prophetes, and to verifie the trueth aſwell of his bodie, as of his death: with whome I beleeue that the lawe was buryed, abrogated, and abolished as touching the faythfull, not as the acquiting of an obligation, whereby they shoulde bee no more bounde to lyue, and walke therein: but onely as concerning condemnation, that is to saye, that the transgreſſion of the Lawe condemneth them not before the iudgement ſeate of GOD, because of their fayth which they haue in Jeſus Chriſt. And therefore with in one Sepulchre, I doe comprehend three things to bee buried, That is to saye, Chriſt, the Lawe, and all the faythfull which ought to be crucified and buried with Chriſt, through the mortification of their fleſh.

## The xxx. Article.

I beleeue that as Jeſus Chriſt was put to death for our ſinnes, ſo alſo hee roſe agayne the thirde daye for our iuſtification vnto euerlaſting life, wherein hee hath openly declared him ſelfe both GOD and man, obtayning the victorie ouer all his aduerſaries, and

hath

hath confounded and beaten downe all his enemies, that is to say, the worlde, sinne, death, hell, and Satan, not for him selfe, but for vs that beleeue in him, knowing that his victorie is ours, and that in him and by him wee ouercome the selfe same enemies, obtayning the victorie ouer them vnto the honour of the Lorde, and our great profite.

## The xxxi. Article.

I beleeue and consider this resurrection of Iesus Christ not onely as an hystorie, as was that of Lazarus and other such like which miraculously were rayled vp by the vertue of the Lorde, but also as the example and cause efficient of my rysing againe, and as the earnest and first fruites of the generall resurrection of all that beleeue. That as Iesus Christe was rayled vp the thyrde day after his death vnto eternall lyfe thorowe his diuine vertue: Euen soe by the same vertue, I hope one day to bee rayled vp in bodye and soule vnto eternall lyfe, after that I haue here in this worlde beene rayled vp in spirite thorowe

liuely

liuely and true faith in newnes of life, mortifiyng and crucifiyng the flesh with the affections and concupiscences of the worlde, the which ought to bee dead and crucified to vs, and wee to it. For wee are buried with Christe in his death thorowe Baptisme, to the ende that as hee is risen from death by the glorie of the father, without dying any more, euen so wee shoulde walke in newenesse of life without seruing of sinne any more, searching alwayes principally for the thinges that are on high, heauenly and eternall, and forsaking the earthly and transitorie thinges of the worlde, knowing that wee haue not here an abyding Citie, but that we must seeke for that which is to come.

## The xxxii. Article.

I beleeue and confesse that Jesus Christ the fourtieth day after his resurrection, visibly and before all his Apostles did ascende into heauen, that is to saye, in the maiestie of his father in glory and eternal felicitie, in the which hee was, before hee came into this miserable worlde, to become man, yea euen before the foundation of the worlde was layde,

layde, that is to say, from euerlasting.

## The xxxiii. Article.

I beleeue that he is ascended into heauen, to accomplishe and to fynishe all thinges, and to open heauen for vs, that wee might ascende after him and followe him as our head, to bee eternally knitte with him in glorie, the which thing here wee beginne thorowe fayth. In like maner hee hath done the same, for the benefite of his Churche that hee might sende vnto his Apostles that comforter, that hee promised them, by the which they were comforted, instructed and guided in all trueth, and there by is his Church supported, maintayned, and defended against all the blastes of Satan and all the gates of Hell.

## The xxxiiii. Article.

I beleeue also that hee is ascended into heauen to bee our Patrone, intercessour, mediatour and aduocate, and that hee nowe appeareth for vs before the face of the father, obtayning for vs grace and abun-

dance

dance of all good thinges, in such sorte that I neither knowledge nor receiue anye other mediatour betwixt GOD and man, neyther any other aduocate or intercessour before GOD the father, then his onely sonne Jesus Christe our Lorde. To him doe I resorte, with him doe I holde my selfe contented, and none other doe I search for, neyther will I, fearyng to blaspheme the name of GOD by giuyng that vnto the creature, that appertayneth onely to the Creator, and to the seruant that, which onely apperteyneth vnto the master.

## The xxxv. Article.

I beleeue that all they which demaunde, seeke for, or receyue any other mediator, intercessour, or aduocate towardes GOD the father then Jesus Christ his Sonne, the same blaspheameth agaynst God, and doeth dishonour vnto Jesus Christ, and vnto the saintes by whom he prayeth. For as God the father wil bee knowen, serued, loued, feared and honoured in his Sonne, and by his onely sonne Jesus Christ, and not by any other meanes: euen so will hee be prayed vnto and called vpon in his and by his onely Sonne Jesus Christ, and none other wise.

In

In this I will neither dispraise, nor thinke or speake euil of the blessed Saintes which are in heauen with the Lord: but I wil haue them in honour, and reuerence them as the faythfull saints of the Lord, as the Temple of the holy Ghost, & as the true members of Christ, and haue them as glasses & patcrns before myne eyes, to followe them aswel in their honest life & good conuersation, as also in their faythfull and holy doctrine. And as concerning them, or by thē I do vnderstand none other thing, knowing that al my good, my helpe, and succour proceedeth of God onely, by the meane of Iesus Christ alone, which hath made the Saintes worthie of his glorie by his onely grace, by the which also I beleeue hee will make mee worthie with them to bee their companion in glory, that wee all together shoulde giue vnto him onelyall honour, prayse and glorie for euermore.

The xxxvi. Article.

I beleeue that the same Iesus Christ is set on the right hande of God the father almightie, that is to say, that he reigneth in one, and the same maiestie and equall power with God his father, by the which hee so gouerneth

uerneth his owne vnto the worldes ende, that the power of none aduersarie can annoye them without his permission and will. I beleeue also that the Father hath made him Lorde and ruler ouer all creatures, as well heauenly as earthly, giuing vnto him all power ouer heauen and earth, and that he hath lift him vp aboue all rule, power, and Lordship, and aboue euery name that is named, not onlie in this worlde, but also in the worlde to come: and hath made all thinges subiect vnder his feete, and hath appointed him ouer all thinges, to bee the head of his Church which is his body, Ephe. 1. 21. And therfore I neither receiue, neither acknowledge any other Head of the Church, but onely Iesus Christ, which hath giuen his blood to wash away the filthines, and to heale the woundes thereof, and the same to preserue, nourish, defende and gouerne by his holy spirite. The same is the onely Head and foundation of the Church, whereon euery one ought to builde according to his vocacion.

## The xxxvii. Article.

I beleeue that Iesus Christ is ascended into

to

to heauen, and that hee is there corporally, that is to say, in flesh, in body, and in soule, after such sorte that hee neither is nor can after the same meane and fashion be here beneath on earth with vs, for as much as his body, although it bee glorious, can not bee in diuers and many places at one time, but be so in one place after the nature of a glorified bodie, that it can not bee in an other: otherwise it shoulde not bee a true and naturall bodie, but phantastical, that is to say, a thing apparant and not in deede, which is false and wholye agaynst our faith. And therefore doe I saye and confesse, that the true and naturall bodye of Christe is in heauen, and that from thence hee shall not come vntyll hee hath made all his enemies his footestoole, and then shall hee come to iudge the quicke and dead.

## The xxxviii. Article.

I beleeue that when the number of the electe children of GOD shall bee accomplished, the Lorde Iesus in the selfe same bodie in the which hee suffered and

and was crucified, with the which hee roſe and aſcended into heauen, in the ſelfe ſame ſhall hee come with great power and Maieſtie, viſiblye in a cloude, euen as hee aſcended, and that to iudge both the quicke and the dead, and ſhall render vnto euery one according to iuſtice, vnto the good that hee ſhall finde amongſt them, according to their goodneſſe, and vnto the euill according to their wickednesſe. This iudgement ſhall bee general, that is to ſaye, all ſhall bee called and perſonally ſummoned therevnto by the voyce of an Angell: at the which all ſhall appeare, as well the good as the euyll, the electe as the reprooued, to the ende that euery one maye render an accompt and reckonyng before the iudgement ſeate of Chriſte, of all that hath beene done by them in this worlde, whether it be good or euill, yea euen of their idle woordes, the which they eſteeme no ſinne. Then ſhalbe ſaued all thoſe that are founde written in the booke of life.

The xxxix. Article.

I beleeue that then ſhalbe made the total and laſt ſeparation of the good from the euill, of the elect from the reprobate, the

which

which now are all mingled together as the good and the euil fish in one nette, the chaffe and the corne, & the cockle with the wheate: but when the harueſt commeth, hee which hath the fanne in his hand, ſhal make a ſeparation, and ſhall gather the corne into his garner, but the chaffe and cockle he ſhal caſt into the fire, to burne eternally. Then ſhall perfitly be declared and knowen the iuſtice and mercy of the Lorde, and likewiſe the fruite of the croſſe & blood of Jeſus Chriſt, the which thing nowe we knowe onely but in parte, but then the good and elect ſhall knowe the Father, vpon whome they haue buylded their hope, and ſhal not be confounded: & in like maner the wicked ſhal knowe the Father, againſt whome they haue ſtumbled, & whom they haue refuſed, contemned and deſpiſed, and ſhalbe confounded. Then ſhall the Lorde make an ende of his office and miniſterie: for his myſticall body ſhall then be wholly finiſhed and accompliſhed, with all his members, and he ſhal render vp his kingdome, and his eſpouſe, which is the Church, vnto God his Father, altogether glorious, irreprehenſible and acceptable, without ſpotte or wrinkle. Then ſhall perfectly be ouercome, deſtroyed, and confoun-

ded Satan and hell, sinne and death, and all other aduersaries of Christ, the which presently doe yet exercise tyrannie vpon all his members, and holde them vnder their clawes, chaynes and bondes. But then we, as people rauished with ioye, shall saye this worde which is written: O death, where is thy victorie? Thankes be vnto God, which hath giuen vs victorie, thorow Jesus Christ our Lorde.

## The xl. Article.

I beleeue that this maruaylous, terrible, and fearefull iudgement vnto the euill, wicked and reprobate, is very much desired, and of great consolation vnto the good, the faithfull, and the elect, because that then their whole redemption, that is to saye, of the bodie, shall bee made an ende of, and they shall receyue the fruite of their labours. Then their innocencie shall openly bee declared and knowen to all the worlde, and they shall see the vengeance and condemnation of the wicked, which haue vsed them tyrannously, afflicted, and tormented them in this worlde, whose iniquitie shall bee manifested by the Lorde, and shalbe clearely knowen of all, to

their

their great confusion, and to the honour and glory of the righteous children of God, the which shall be in peace and perfite tranquillitie, and shall haue full reioysing and fruition of all that he hath promised and prepared for all those that loue him, the which no eye hath seene, no eare hath heard, neyther can bee comprehended by the heart of man. Therefore doe I abyde this great daye of retribution with a great desire, as the same which shall bring and shewe vnto mee the selfe same good thing.

## The xli. Article.

I beleeue that we shall not all dye, but that we shall bee chaunged in a moment, that is to saye, that in this last daye and iudgement generall, some shall be founde aliue, the which dyed not, neyther shall they die, as concerning the separation of the bodie from the soule, but shall continue aliue eternally, to the ende that Christ may be knowen to bee Lorde and Iudge of the liuing and dead, and that his grace and merites may be found greater then the sinne of Adam. For as sinne hath raygned vnto death: so likewise must grace raygne thorowe Iesus Christ vnto eternall life. The

ſame neuertheleſſe ſhall be changed & tranſformed from coꝛruption vnto incoꝛruption, from moꝛtalitie vnto immoꝛtalitie, from contempt and ignominie vnto gloꝛy, after ſuch ſoꝛt, that they ſhalbe made partakers of all the giftes, graces, & benefites, the which the Loꝛde ſhall giue vnto thoſe, that beſoꝛe were dead in him: the which ſhall not be beſoꝛe the others, but all together ſhalbe taken vp in the cloudes, and in the ayꝛe, and ſhall all together be with the Loꝛd.

This is the ſecond poynt of my faith, touching Jeſus Chꝛiſt, the ſeconde perſon in Trinitie, and of his reſtoꝛing and repayring of man: let vs nowe come to the third poynt, which is of the holy Ghoſt, by whom man (beyng reſtoꝛed) is mayntayned and pꝛeſerued in his integritie and perfection.

3. *I beleeue in the holy Ghoſt, the holie Catholike Church, the communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the bodie, and the life euerlaſting, Amen.*

## The xlii. Article.

I beleeue that the holy Ghoſt is a diuine perſon, diſtinct from the Father and the Sonne,

Sonne, proceeding from them both, in and through all thinges equall and coeternall with them: by the which holy Ghost, the Church hath alwayes bene, is nowe, and shall be ruled, guyded, directed and gouerned vnto the ende of the worlde: By whome also all the Saintes, Patriarkes, Prophets and Apostles of our Lorde Iesus Christ haue spoken. And therefore I do neither beleeue nor receiue any other Vicar or Lieutenant to Christ vpon earth within his Church, then this holy Ghost, which can not be receiued of the wicked.

## The xliii. Article.

I beleeue, that ỹ holy Ghost is the pledge and earnest of our heauenly heritage, by the which we be assured, ascertained, and certainly perswaded in our consciences, that we be the children of God, & brethren adoptiues to Iesus Christ, and consequently coheires of eternal life. The same holy Ghost also is the finger of God, the which imprinteth in our heartes and spirites the faith of these things aforesaide: It sealeth and confirmeth the promises of the Lord within our hearts, throwe his goodnes and grace, because we should in no wise doubt.

## The xliiii. Article.

I beleeue that this holy Spirit dwelling in vs, through his grace and vertue doth regenerate vs into a newnesse & change of liuing, mortifying in vs, all that is of vs, and of the old man, of the flesh, and of the world, and quickening al that is his in vs: So that we liue not thenceforth after our own lusts, but according to ỹ wil of God. Which holy Ghost also worketh in vs all good workes, and doeth reprooue, rebuke & condemne the world of sinne, of righteousnes, & iudgemẽt.

## The xlv. Article.

I beleeue that the holy Ghost is the teacher of the ignorant, which teacheth, guydeth, and leadeth vs vnto the knowledge of the trueth, and by it onely are we brought & deliuered out of darkenes, & set in the perfit light. Likewise I beleeue that it is the comforter of the poore afflicted & persecuted, & in all their troubles, vexations and aduersities doeth so helpe, strengthen, comfort, and assist all such, that it will not suffer them to despaire, as doe the wicked & reprobate, but maketh them to taste and feele the sweetenes, goodnes, & mercy of God the Father, which by persecution and diuers tribulations, leadeth his owne vnto eternall glory.

The

## The xlvi. Article.

I beleeue that this holy Ghost, is the spirit of life, which quickeneth al other spirits, as well heauenly as earthly, & that the same only of it selfe is holy, & that all others by it are made holy: So that if any spirits be holy, (as there be) either in heauen or in earth, they are none otherwise holy, but by the holines of the same holy Ghost, and that is the cause, why I beleeue in him, that is to saye, for that cause I put my whole faith, hope, trust & affiance in him, euen as I haue sayd before of the Father & the Sonne. This is the third poynt of my faith, which is concerning the holy Ghost, the third person in the holy Trinitie, by the which holy Ghost, after that we are made by the Father, and repaired and restored by the Sonne, wee are maynteyned and gouerned vnto the ende. There remayneth nowe, to entreate of the fourth poynt of my faith, which is concerning the Church, and of the things that concerne the same.

4. *I beleeue the holy Catholike Church, the Communion of Saintes.*

I beleeue and confesse one onely Catholike & Vniuersal Church, which is an holy

congregation & assemblie of all faithful beleeuers, which are chosen & predestinate vnto euerlasting life, before the foundations of the worlde were layde, of whose nomber I count my selfe, & beleeue that I am through the onely grace and mercy of the Father, & by the merits of my good Lord and Master Iesus Christ, & not by meanes of my good workes & merites, which in deede are none.

The xlviii. Article.

I beleeue, that this Church is inuisible to the eye of man, & is onely to God knowen, & that the same Church is not set, compassed and limited within a certaine place, or boundes, but is scattered & spread abroad throughout all the worlde: but yet coupled together in heart, will, and spirite, by the bond of faith & charitie, hauing and altogether knowledging one onely God, one only head and Mediator Iesus Christ, one faith, one lawe, one Baptisme, one spiritual Table, wherein one meate, and one spirituall drinke is ministred to them, vnto the ende of the worlde. This Church contayneth in it all the righteous and chosen people, from the first righteous mã, vnto the last that shal be found righteous in the end of the world, and therefore doe I call it Vniuersall. For

as

as touching the Uisible Church, which is the Congregation of the good and of the wicked, of the chosen and of the reprobate, & generally of al those which say, they beleue in Christ, I doe not beleeue that to bee the Church, because that Church is seene of the eye, and the faith thereof is in visible things.

## The xlix. Article.

I beleeue that this Inuisible Church is the fielde of the Lorde God, wherein is neyther darnell nor cockle: it is the house and dwelling place of the holy Ghost, and within that Church is neither Cain, Iudas, neither the wicked rich Gluttō. That Church also is the fold of Christ, wherein is no stinking and infected beastes, but all cleane and vndefiled sheepe and lambes, which bring forth their fruites in due time & season. The same Church is the body of Christ, wherein there is neuer a rotten, corrupt, or infected mēber. It is the Spouse of Christ, which is pure & cleane, without winckle, & without spot. It is holy & without blame, cleansed, and sanctified in the blood, and by the worde of her head and welbeloued spouse Iesus Christ, & for that cause they cā in no wise perish, which by liuely faith are grafted therin.

The

## The L. Article.

I beleeue that the gifts and graces of the holy Ghost, are scattered and giuen vnto euery member of the same Church, not so much for their particular profite & commoditie, as for the general profit & commoditie of the whole Congregation & Church, and that thorow grace wholy, without any merite, according to the good pleasure & prouidence of God, to some more, to some lesse, & that to ỹ end we should know, that one hath neede of another, and that we should be ready to helpe one another in all necessities, as wel bodily as spiritually, euen as it becommeth members of one body.

## The Li. Article.

I beleeue the Communion of Saintes, that is to say, I beleeue that all, whatsoeuer our Lorde God giueth in this worlde, whether it be benefites and blessings, that concerne the body or the spirit, he giueth ỹ same singularly to the profit & commoditie of the whole Church, and therfore ought the same to be distributed & communicated to all that are faithful, but chiefely to those that are in necessitie, that like as we doe communicate and are knitte in one God, one faith, one Lawe, one Baptisme, and be partakers of

one

one ſpirituall Table, euen ſo we may communicate & be partakers together of, and in thoſe things, which do proceede & come vnto vs, by meanes of the aforeſayde thinges. For otherwiſe we can not be Chriſtians or faithfull ſtewardes of Chriſt. Here vtterly I renounce and abhorre the Anabaptiſtes maner of making common goods, wiues, and ſuch other like things, and onely doe I allow the Apoſtles making of things common, which hauing & poſſeſſing any goods priuately, vſed to diſtribute thereof, to euery one, according as the ſame had neede, and as neceſſitie required.

The Lii. Article.

I beleeue that this Church is like vnto the Arke of Noah, within the which is ſafetie and life, and without the ſame is but death, decay and deſtruction. For as Chriſt is and doeth raygne in his Church, euen ſo Satan is and doeth raygne in, and through all that are out of that Church: The which true Church is mayntayned and vpholden by the Spirite of Chriſt, is ruled and gouerned by his holy worde, and is nouriſhed and fedde with his holy Sacraments. That Church ſhal alwayes haue enemies, & ſhall ſtill be tormented in ỹ ſea of this world with

the

the thunderings of Antichriſt, and by the wounds and tempeſt of Satan. For all the gates of hell doe arme & ſet out themſelues againſt this Church. But in theſe waues ſhee ſhall not be drowned, but ſhall abide for euer, becauſe ſhee hath a good defence and foundatiõ, which is Jeſus Chriſt the righteous. And for this cauſe I cal her ẏ Church militãt, which wayteth for ẏ triũph of thoſe ẏ be bleſſed, which are where as is nothing but peace, ioy, and euerlaſting conſolation.

The Liii. Article.

I beleeue that the Lord God hath giuen vs three principal ſignes and marks, by the which we may knowe this his Church, that is to ſay, the word, the Sacraments, & diſcipline. I call that only the word, which was reueãled by the holy Ghoſt vnto the holie Patriarks, Prophets, & Apoſtles of Jeſus Chriſt, the which word is cõtained within ẏ canonicall bookes of the olde & new Teſtamẽt: by the which word we are made cleane, & thereby do receiue ẏ ſelfe ſame thing, & as much as we do by the Sacramentes, that is to ſay, Jeſus Chriſt by his worde, which is the worde of faith, giueth & communicateth himſelfe vnto vs, aſwell as by the Sacramẽts, albeit it be by another maner & faſhiõ.

The

## The Liiii. Article.

I beleeue, that the same worde of God is of a farre greater auctoritie then the Church, the which worde onely doeth sufficiently shewe and teach vs all those things ẏ in anẏ wise concerne our saluation, both what we ought to do, and what to leaue vndone. The same worde of God is the true paterne and perfect rule, after the which all faithful people ought to gouerne and order their liues, without turning eyther to the right hand, or to the left hand, without chāging any thing thereof, without putting to it, or taking from it, knowing ẏ all ẏ works of god are perfect, but most chiefly his word

## The Lv. Article.

I beleeue, that as onely Iesus Christ amongst all men is holie and true, & that all others are sinners and lyers, euen so likewise the onely doctrine of the same Iesus Christ is holy and true, & al other doctrines are vnpure & false. This doctrine of Iesus Christ, is a well, a fountaine of life, a lampe or pillar of fire to guyde vs, the head of the soule, & the power of God vnto saluation, to al that beleeue: And therfore whatsoeuer happeneth, the same ought onely to bee aduaunced, preached, heard, vnderstande & receiued

ceiued of all the worlde, to the comfort and ſaluation of thoſe that beleue, & to the greater damnation of the vnbeleeuers, the wicked and reprobate that beleeue not. For as the Manna in the deſert was to ſome ſowre, & to other ſome a good and pleaſant meate, and as Chriſt is to ſome a ſtumbling ſtone to be offended at, & is appointed for ẏ fall of ẏ wicked, & the riſing vp of the godly, euẽ ſo the word of the Goſpel to ſome is a ſauor of death vnto death, & to other ſome a ſauor of life vnto life. The which worde of ẏ Goſp. I receiue, and take only to be my guyde, & according to the ſame, to dye and to liue.

## The Lvi. Article.

I beleeue ẏ the reading of the ſame word & Goſpel ought not, neither can it be prohibited & forbiddẽ frõ any maner of perſon, of what eſtate, ſort, or condition ſo euer the ſame be of: but it ought to be cõmon vnto al the world, as wel to men as women, yea and ẏ in a vulgar or cõmon language, which all do vnderſtande, becauſe it is ordayned & appointed for al. And likewiſe the promiſes of God, which are therein cõtained, do appertaine vnto al. And therefore Antichriſt & his members do exerciſe great & cruell tyrãnie vpon the faithful children of God, as wel in

that

that they take frō thē, & vtterly do forbid thē to reade ẏ same worde, & in stead thereof, set before thē dreames, lies, Canons & dānable traditions: as also because vpon payne of deadly sinne, and eternall damnation, they both forbid & command things, that in deede are but indifferent: which maner of theirs is ẏ only note & marke to know Antichrist by.

## The Lvii. Article.

I beleeue, that this holy doctrine of the Gospel in the very time by God appointed, was confirmed and approoued by heauenly miracles, as wel by Iesus Christ himselfe, the Prophets, and Apostles, as also by other good & faithfull ministers of the same Gospell, & that after such a sort, that for ẏ cōfirming thereof, there is now no more need of newe miracles, but rather we must content our selues with that is done, & simply and playnly beleeue only the holy Scriptures, without seeking any further to be taught, watching & still taking heede to our selues, that we be not beguiled, & deceiued with the false miracles of Antichrist, wherewith the worlde at this day is stuffed, which miracles are wrought by the worcking of Satan, to confirme all kinde of idolatrie, errors, abuses and iniquities, and thereby to blinde the poore

poore and ignorant: The which thing the Lorde God suffereth iustly to be done, because they woulde not receiue the spirite of trueth, to be saued: yea God suffereth them to receyue the spirite of lying, which hath power to deceiue, to the ende they should be damned, because they haue allowed lying & iniquitie, and haue refused righteousnesse and trueth. The true miracles then are wrought by the only power of God, for the confirming of his doctrine, & are wrought for the infidels sakes, and not for the faithfull. But the preaching and true receyuing of the holy worde of God is only giuen and ministred to the faithfull, and to those that beleeue.

## The Lviii. Article.

I beleeue also ỹ holy sacraments, (which are the seconde marke or badge of the true Church) to be the signes of the reconciliatiõ & great atonement made betweene God & vs, thorow Iesus Christ. They are seales of the Lords promises, & are outward & visible pledges & gages of the inward faith, & are in nomber only twayne, that is to say, Baptisme, and the holy Supper of the Lorde. The which two are not voyde and emptie signes, but full, that is to saye, they are not onely

onely signes, whereby some thing is signified, but also they are such signes as doe exhibite, and giue the thing that they signifie in deede, as by Gods helpe we will declare hereafter. But as touching all the other fiue sacramentes, which with great abuse and superstition are receiued and vsed in the papisticall church, ẏ is to say, Confirmation, confession, mariage, absolution, otherwise called the sacramẽt of the priesthood, and extreme vnction or anneling, I saye, that all these were ecclesiasticall ceremonies, the which the holie fathers in their time vsed holily without any superstition, euen as by their exãple ẏ same may be vsed this day, so that it be done without any errour, abuse and superstition, and that in no wise it be hurtfull to the Christian libertie of the Gospell, the which doeth deliuer our consciences from all outward beggerly ceremonies by man ordeined and deuised, without the word of God.

## The Lix. Article.

I beleeue that baptisme is the signe of the newe league and friendship betweene God and vs, made by Iesus Christ, and it is the marke of the Christians nowe in the time of the Gospel, as in time past circum-

cision was a marke vnto the Iewes, which were vnder the Lawe. Yea, Baptisme is an outward washing done with water, therby signifying an inward washing of the holy Ghost, wrought through ỹ blood of Christ. The which baptisme ought as well to bee giuen and communicated to litle children, as to those that be great, according to Iesus Christ his ordinance, once for all, without any rebaptising. This baptisme is the redde sea, wherein Pharao, that is to saye, the deuill, with his army of sinnes are altogether drowned, and the Israelites passe thorowe it safely, and afterward walking thorowe the desert of this worlde, in great sorowes, vexations, and troubles, doe vse daily for their comfort the heauẽly Manna, which is the holy woorde of God, vntill thorowe death they may enter into the heauenly land of promise.

The lx. Article.

I beleeue also that baptisme is ỹ entry of the church, a washing into a newe birth, and a renewing of the holy Ghost, whereby wee doe forsake our selues, the deuill, the flesh, sinne, and the worlde. For being once ridde of the olde man with all his concupiscences, wee are clothed with the newe

man

man which is Jesus Christ, in righteousnes & holines, & with him we dye & are buried in his death, to the ende ỳ with Christ we may rise from death to the glorie of the father. And euen likewyse being thus new borne, wee should walke in newenes of life, alwayes mortifying in vs that which is of vs, that thereby the body of sinne may bee vtterly destroyed, and plucked vp by the roote.

## The lxi. Article.

I beleeue that this baptisme ought to be ministred, not with oyle, salte, spittell, and such like baggage, but onely in cleane and fayre water, and that in the name of the father, the sonne, and the holy Ghost, according to the institution and ordinance of God, without chaunging any thing therein, putting any thing thereunto, or taking any thing there fro: and the same also to be vsed in a vulgare and common language, that all the people may vnderstande: for what so euer is done or sayd in the Churche of Christ, ought to bee vnderstande and knowen of all that bee faithfull. By this baptisme we are changed and altered from children of wrath, of sinne, of the deuill, and of destruction, into the children

of God, of grace and ſaluation, thereby to be made the Lordes, heires and coheires with Chriſt of eternall life, & for that cauſe the ſame ought to be giuen and communicated only to reaſonable creatures, which are apt and meete to receiue ſuch things, and not vnto bels and ſuch like, which neither can receiue, ne vſe the thing ſignified by baptiſme.

The lxii. Article.

I beleeue that this baptiſme with water, is not ſo neceſſary to ſaluation, that one may not be ſaued without it, in caſe of neceſſitie. And likewiſe I doubt not in the ſaluation of litle children, which die without baptiſme, but that the ſame are ſaued in the faith of their parentes, as wel as if they were baptized, euen as in time paſt vnder the Lawe, the litle children dying without circumciſion, were ſaued in the fayth of their parentes. But this onely do I vnderſtand of the children of the faithfull, vnto whom the promiſes of God do apperteine, and not of the infidels and reprobate.

The lxiii. Article.

I beleeue that the holy ſacrament of the ſupper, is an holy and outward ceremonie, inſtituted by Jeſus Chriſt in the Goſpel, a

day

day before his death, in the nature and substance of bread and wyne, in remembrance, and for a memoriall of his death and passiō, hauing and containing in it a promise of the remission of sinnes. By this sacrament we are in deede made partakers of the body and blood of Iesus Christ, and be therewith nourished & fedde in the house of the Lorde, which is his church, after that into the same, we are entred thorowe baptisme. The same ought to be giuē and ministred to all vnder both the kindes, according to the ordinance & commandement of Christ: for the altering whereof, none ought to be so hardie as to attempt any thing.

The lxiiii. Article.

I beleeue that in this holy Sacrament, the signes or badges are not changed in any point, but the same doe remaine wholy in their nature, that is to saye, the bread is not changed and transsubstantiated (as the fonde Papistes and false doctors do teach, deceiuing the poore people) into the body of Iesus Christ, neither is the wyne transsubstantiated into his blood: but the bread remaineth still bread, and the wyne remaineth still wyne, euery one in his proper and first nature. For the wordes that Christ

ſpake to his diſciples in giuing them the bread, ſaying, This is my body, I vnderſtande and beleeue to be ſpoken by a figuratiue maner of ſpeach called Metonomia, which is a maner of ſpeaking very common in the ſcriptures, as the ſame was vnderſtand, and alſo declared by the wrytings of the holy fathers & doctors of the church, Ireneus, Ciprian, Tertulian, Ambroſe, Auguſtine, Chriſoſtome, and other like, which liued before the counſell of Lateran, where it was concluded, that the bread was tranſubſtanciated into the bodie of Chriſt, and the wyne into his blood, and then was it geuen forth for an article of our faith, to the great diſhonour of God, & to the great ſlaunder of all the church, and it was done in the yeere of our Lorde 1050, by Pope Leo the nineth, in the which time the deuill was vnbounde, as it was propheried of in the Apocalips, and troubled the church of Chriſt, more then euer he did before.

The lxv. Article.

I beleeue that all this ſacrament conſiſteth in the vſe thereof: ſo that without the right vſe the bread and wyne in nothing differ from other common bread and wine, that is commonly vſed, and therefore I do

not

not beleeue that the bodie of Christ can be conteined, hid, or inclosed in the bread, vnder the bread, or with the bread, neither the blood in the wyne, vnder the wine, or with the wyne. But I beleeue and confesse the very bodie of Christ to be in heauen on the right hande of the father (as before wee haue sayd) and that alwayes and as often, as wee vse this bread and wyne, according to the ordinance and institution of Christ, we doe verily and in deede receiue his bodie and bloode.

## The lxvi. Article.

I beleeue that this receiuing is not done carnally or bodily, but spiritually through a true and liuely fayth, that is to saye, The body and blood of Christe, are not giuen to the mouth and belly for the nourishing of the body, but vnto our fayth, for the nourishing of the spirite and inward man vnto eternall life, and for that cause wee haue no neede that Christe shoulde come from heauen to vs, but that we shoulde ascende vnto him, lifting vp our heartes through a liuely fayth on high vnto ỹ right hand of the father, where Christ sitteth,

from whence we wayte for our redemptiõ, and wee must not seeke for Christ in these bodily elementes.

The lxvii. Article.

I beleeue that this holie supper is a sacrament of faith vnto the faithfull onely, and not for the infidels, wherein a man findeth and receiueth no more then hee bringeth with him, sauing peraduenture the increase of faith, grace, and vertue: and therefore they onely finde and receiue Iesus Christe vnto saluation, which through true and liuely faith, bryng the same with them: but the others finde and receiue only the outwarde and visible signes, and that to their condemnation, as Iudas and other such like wicked and reprobate.

The lxviii. Article.

I beleeue that this sacrament conteineth two things, the one is earthly, carnall and visible, and the other is heauenly, spirituall and inuisible. And I confesse that as our bodie and outward man receiueth the thing that is earthly and visible, which is the bread and the wyne, whereby the bodie is nourished and fedde: euen so verely our spirit and inward man receiueth the thing that is heauenly and spirituall, which is

signi-

signified by the breade and wine, that is to say, the body and bloud of Christ, after such sorte, that thereby wee are become one with him, bone of his bones, and flesh of his flesh, and made partakers with him of all righteousnes and other vertues, giftes and graces, the which the eternall father hath bestowed on him.

The.lxix.Article.

I beleeue that the holy fathers, Patriarkes, Prophets, and all other faithfull & good people that are gone before vs, and haue dyed in the fayth through the worde & faith, sawe him beforehand which was to come, and receiued as much & the same thing that we receiue by the sacraments: For they were of the selfe same Church, faith, & lawe that we be of. They were aswell Christians, as wee, and vsed the same sacramentes in figure, that wee vse in trueth.

The lxx.Article.

I beleeue that to this holy table only those that are faithfull, & are truely contrite and penitent ought to be admitted, & that all such as are vnworthy, should be refused for feare of defyling & contaminating the holy meates, the which the Lord giueth

not

not but vnto the faithfull, and to those of his owne housholde. I call those vnworthy which are infidels, idolaters, blasphemers, despisers of God, heretikes, & all other that make sects to deuide themselues from the people, thereby to breake the vnitie of the Church, all that are periured, all that resist and are disobedient, to father, mother, and their superiours, all seditious persons, murtherers, quarrellers, sowers of discord, whoremongers, theeues, couetous persons, drunkardes, gluttons, & generally, all those that leade a wicked and a slaunderous life. For such maner of people, haue no parte nor portion of the kingdome of God, and for that cause such ought to be cast & thrust out of the Church. For with such it is not lawfull to keepe any company, to eate, drinke, or to haue any frendship, except it be for the wynning of them, and bringing of them to repentance.

## The lxxi. Article.

I beleeue that the Popish masse is not, neither can be the holy supper of the Lord, but the meere inuencion of men, which were both lyers, and wicked: yea it is as contrary to the holy supper, as the nyght

nyght is vnto the day, and Belial to Christ as it may appeare to al people moze cleare thē the noone day, by conferring & compa-ryng the institution of the holy supper (as the same is recyted & written by the Euan-gelist, and especially, by the Apostle Saint Paul) vnto the celebration of the masse: And therefoze the Masse can be no remem-brāce of true sacrifice ẏ is to say, of ẏ death & passion of Christ as ẏ holy supper is: But ẏ Masse, is an vtter forsaking of the same, because it doeth attribute, and ascribe to it selfe, that which doeth appertayne only to the bloud of Christ shedde vpon the Crosse, that is to say, satisfaction, purgation, and remission of sinnes, with the increase of grace, and because men are compelled to do godly honour vnto ẏ creature, in stead of the Creatoz, to a mozsell of bread in the steade of Jesus Christ our only Lozd, Sa-uiour, and redeemer.

## The lxxii. Article.

I beleeue that the third marke, oz cogni-saunce of the Church which is ecclesiastical discipline, is very cōmodious & profitable, yea & very necessary to ẏ catholike church, foz ẏ comfozt of the good, & foz ẏ punishmēt

of

of the euil, the which also I do receiue, and to the same doe submit my selfe, because I knowe that it is the ordinance of Christ in his Church, & in like maner the same was practised by the Apostles in the primitiue Church, & ỳ because all should be done honestly & in good order, which is a thing honest & necessary for euery congregation.

The lxxiii. Article.

I beleeue that the power to binde and loose, to excommunicate and to absolue, that is commonly called the keyes of the Church, is giuen of God, not to one or two, or to some particular person, but to the whole Church, that is to say, to all the faythfull and beleeuers in Christ, not for to destroy, vndoe or cast away, but to edifie & to aduance al: And therefore I say & confesse, that excommunication & absolution ought not, neither can it be giuen at the lust and pleasure of some particularly, but by the consent of all the Church, or at the least, by the greater or most sound part of the same, when they be congregated & assembled together in the name of Christ, and the same to be done with prayer.

The lxxiiii. Article.

I beleeue that this excommunication

exer-

exercised and executed rightly, according as Iesus Christ hath declared and commãded ẏ̃ same in the Gospel, is of so great authoritie, strength & power, that it may shut vp heauen from men in such wise, that all those that are worthyly excommunicated, are cast out of the Church militant, and also shal be cast out of ẏ̃ Church triumphãt, which is heauẽ, except they repent. It is the sword that is so sharpe to cut off the rotten members of Christes mystical body, which is his Church. It is the key to shut vp the Heauens from the wicked. It is a rodde to chasten them, which neuertheless is not vsed to confound them, but as a spirituall medicine to amend them, to receyue them, to make thẽ whole, & bring them againe to ẏ̃ same estate, frõ the which they are fallen.

The. lxxv. Article.

I beleeue that this excommunication which is ẏ̃ last rodde of the Church, ought not, neither can it be exercised towarde any maner of person, which first hath not receyued & professed the faith and religion of Christ. And euen likewise the same can not be pronounced for smal matters, as for money, debts, & such like, neither ought it to be executed towarde all sinners, but only

against

against open rebellious and obstinate sinners, when brotherly correction commanded by Christ in the gospel, doeth take no place: And therefore al they do generally abuse this rodde, which doe excommunicate the Christians, for small trifles, without vsing first brotherly correction: And likewise do they also that excommunicate the Iewes, Turkes, the Heathen, and other infidels, yea and bruite beastes, meaning thereby to thrust & cast out of the christian church, those that neuer were in it.

## The lxxvi. Article.

I beleeue herewith, that the vnity of the spirit, peace, concord, and charytie, that is to say, true amytie, and brotherly loue, the sweet & friendly helping & supporting one of an other, is also one of ỹ works & signes of ỹ true catholique Church, & of the faithful children of God, by the which they are knowen to be of the schoole and of the number of Iesus Christ his disciples. And wee must not glory in our selues, in the title of christianitie, or of the faith, saying, I beleeue, I beleeue, if wee haue not this charitie, peace, loue, and true vnity of heart together, agreeing one with another in all

good

good worke. For the true faith neuer goeth without these things: by the which also it declareth, and manyfesteth it self to all. These are the signes and markes of the true christian Church, vnto the which it is linked and bound, and not vnto any certayne place, time or personages. And there is the Church perfect, where these markes are found and vsed, and on the other part, if any one of the same be lacking, then is not the same perfect. And albeit that this whole perfection, for the estate of this present world, cannot be founde in the Church militant, neuertheless, the fault thereof must be acknowledged before the Lord, and the remedy and ordering thereof be committed to him.

## The lxxvii. Article.

I beleeue, and receyue in this Church two swords, that is to say, two powers, the one is ecclesiasticall, and spirituall, the which lyeth and consisteth in the only administration of the woorde, and of the Sacraments, the which beareth neither rodde nor staffe, other then the tongue, neither doeth vse any other knyfe then the swoorde of the spirite, which is the

woorde

woꝛd of God. Likewiſe I confeſſe that all thoſe that haue this ſwoꝛd in their handes, ought to be without blame, aſwell in their lyuing as in their doctrine, otherwiſe, they ought to be depoſed, & others to be placed in their roumes & to put & oꝛdayne others that are better in their places. The other power is tempoꝛall, that is to ſay, the magiſtrate, which hath authoꝛity ouer externe and ciuill thinges, to render accoꝛding to right to euery man, that which of right to him appertayneth.

The lxxviii. Article.

I beleeue that the magiſtrate is an oꝛdinance of God ſet in his church, foꝛ the defence of the good & godly, and to chaſten & puniſh the wicked: And alſo to the magiſtrate muſt be giuen tribute, honour, & reuerence & obedience in all thinges, that be not in any wiſe contrary to Gods woꝛde. And I doe vnderſtand this, not only of the faithful Magiſtrate, but alſo of the infidell & wicked Tyꝛant, vnto whome wee muſt obey as vnto the Loꝛde in all thinges, ſo that he command nothing contrary to the woꝛd of God: Foꝛ then wee ought rather to obey God then man, after the example of the Apoſtles Peter and John.

The

## The Lxxix. Article.

I beleeue that to the magistrate it doeth appertaine, not onely to haue regarde vnto the common wealth, but also vnto ecclesiasticall matters, to take away and to ouerthrowe all idolatrie & false seruing of God, to destroy the kingdome of Antichrist and all false doctrine, to promote the glorie of God, & to aduance the kingdome of Christ, to cause the word of ỹ Gospel euery where to be preached, and the same to maintayne vnto death, to chasten also, and to punish the false prophets which lead the poore people after idoles and strange gods, and in steade of the Gospell preache and teach the fables and traditions of men, to the dishonour of God and Christ his Sonne, and to the great decay of the whole Church. To such a magistrate euery person, of what estate, degree or condition so euer hee bee, ought to be subiect, and him in all honest and reasonable things to obey, because he representeth ỹ person of a great Lord, before whom euery knee ought to bowe. And the same must not be forgotten in our prayers, to the ende that the Lord may vouchsafe to guide and direct all his wayes, & that vnder him we may liue in godly peace & tranquillitie.

## The Lxxx. Article.

I beleeue that the magistrate, as also the vse of othes and such like, is the ordinance of the Lord, for to leade the imperfection of man in his corrupt nature after his fall: The which the faythfull, after that hee hath assaied all other meanes, may holily & iustly vse in matters of controuersie which may chance betweene him and his neighbour, to set an order, and to make peace in al things. And therefore hee that in necessitie will not vse this way, ought rather to be iudged an Anabaptist then a Christian.

## The Lxxxi. Article.

I beleeue that the Magistrate holily may minister an othe vnto the faithfull in iudgement for the knowledge of the trueth, and to make an ende of all controuersies & matters in variance betweene man and man: the which othe ought to bee taken in the onely name of the liuing God, because it is the thirde commandement of the first table. And albeit the perfection required to be in a Christian, ought simply to vse yea yea, and nay nay, without any swearing, neuertheless the faithfull may holily vse an othe in place & time with discretion, & in the feare of the Lord, for things honest, iust and true,

true, for the verifying of the trueth, when the honour of God or the sauing of a mans neyghbour dependeth vpon it, or else not. For the man that accustometh to sweare, shall be filled with iniquitie, and his house shall not bee without the plague. And I confesse also that as euery othe, vowe, and promise made according to Gods worde, be it to God or to men, doeth binde and ought to be kept and obserued without breaking: euen so those that are made without and contrary to Goos worde and commandement, as are the religious vowes and such like, which promise things impossible and contrary to the word of God, doe not binde a man in any wise, but with a good conscience may bee violated and broken. For in wicked promises, & in foolish and vndiscrete vowes, the faithfull, wise and sage may change their purpose.

## The Lxxxii. Article.

I beleeue and confesse that marriage is an honorable estate amongst all men, and the bedde vndefiled is holy and ought not to be broken. It is instituted and ordayned of God, for the bringing forth of children, and to eschew fornication, from the which estate of marriage none ought, nor can be restray-

ned, if there be no iust and lawfull let by the word of God, but the same ought to be free to euery bodie, of what estate, sort or condition soeuer the same bee of: for it is much better to marrie then to burne: And for that cause, all what soeuer they be, men or women, which haue not the gift to liue vnmarried, ought to marry, to the intent the Temple of the holy Ghost, that is to say, our bodies may not bee polluted and defiled.

## The Lxxxiii. Article.

I beleeue also that the forbidding of marriage for certaine persons, likewise the forbidding of certaine meates, the difference of dayes, garmentes, and such like, is the deuilish doctrine of Antichrist, and wholie against the Christian libertie of the Gospell taught by Iesus Christ, the which deliuereth vs from all outwarde ceremonies of the lawe, and setteth vs at libertie to vse all things with giuing GOD thankes: So that it bee not done to the hurt of our neyghbour: For all thinges are made holy by the worde of God and prayer, to him that knoweth and receyueth the trueth. Therefore to compell the Christians to these things, is but to take from

them and to robbe them of their Christian libertie, and by tyrannie to set them vnder the curse of the lawe, from the which Christ by his death & passion hath deliuered them, and it is one true marke and note to knowe Antichrist by.

The Lxxxiiii. Article.

I beleeue that the pure and true seruice of God doeth not consist in these ceremonies & outward things, neither in babbling much and mumbling of long prayers, neyther in crying and haying in the Church like Asses or the Priests of Baal, but in spirituall things, as liuely and true faith in God and his worde taught by Jesus Christ his onely Sonne, which is of power, and worketh throughcharity toward our neighbour, true and perfect calling vpon Gods name, with due obedience to his commandementes in humblenes of spirit, according to his worde: For as God is a Spirit, so will he be worshipped and serued in spirite and trueth.

The Lxxxv. Article.

I beleeue that all Gods seruices without Gods worde, and contrary to his commandement, is idolatrie and iniquitie. I cal idolatrie, after the fashion of the Prophets,

not onely that which is done vnto the honor of an Idole or strange gods, but also that which is done to ỳ honouring of the liuing God, contrary to his word and commandement: And therefore they are not only Idolaters which worship and serue Idoles and strange Gods, as the Ethnicks & such like, but also all those which worship and serue the true God of heauen, after their owne fantasie, or after the traditions of men without faith, without the word of God, & otherwise thē God hath commaunded them: And they only are Christians, which do confesse and serue one onely God which is in heauen, according to his word and commandement, all whose woorkes, aswell outwarde as inwarde, corporall as spirituall, bee the true seruice of the Lorde, because the same are done in the fayth of the Sonne of God, and according to the calling of the Lord, after the which euery faythfull bodie ought to walke.

## The Lxxxvi. Article.

I beleeue and confesse that it is not lawfull for a Christian to be present eyther in spirite, eyther in bodie at the idolatrous sacrifices, neither to enter into their temples while they are in doing of their idolatries

and

and sacrifices, if it be not of purpose to rebuke and vtter their impietie, and to teache the trueth as the holy Prophetes and Apostles did, and not to dissemble as the hypocrites doe. For if the bodie be the creature of God, (as it is in deede) aswell as the soule, and be the Temple of the holy Ghost, and a member of the mysticall bodie of Christ, and if it shall one day rise and possesse eternall life with the soule, it must then followe of necessitie, that it ought to be wholly dedicated vnto the ryght seruice of God in this worlde together with the soule and the spirite, or else they can not at the generall resurrection be coupled together, but must be separated asunder, the one to be with God in heauen, whome it loued, and the other to be in hell, with the deuill, whom it serued: the which thing is impossible, & for that cause I say, that al such dissimulatiō is a plaine forsaking of Christ and of his Gospel. Likewise I beleeue and confesse, that all maner of such dissemblings by the which the trueth of the Gospel is hid, the word of the Lord despised, infidelitie and ignorance confirmed, and the weake are offended, the same can not be of God, but of the deuill, and altogether against the trueth

of Gods worde. And therefore there muſt be no halting on both ſides : but wee muſt goe and walke foorthyght and ſtrayghtly before this great Lorde, which ſeeth, beholdeth, and knoweth all things, yea, euen before they are begonne.

The Lxxxvii. Article.

I beleeue alſo that the beginning of all Idolatrie was the fynding out and inuention of Images, which alſo were made to the great offence of the ſoules of men, and are as ſnares and trappes for the feete of the ignorant to make them to fal. Therefore they ought not to be honoured, ſerued, worſhipped, neyther to bee ſuffered in the Temples or Churches, neyther in any other places, where Chriſtian people doe meete together, to heare and vnderſtande the word of God, but rather the ſame ought vtterly to bee taken awaye and throwen downe, according to the effect of the ſecond commandement of God, and that ought to bee done by the common authoritie of the Magiſtrate, and not by the priuate authoritie of any particular man. For the wood of the gallowes whereby iuſtice is done, is bleſſed of GOD, but the Image made by mans hande is accurſed of the Lorde,

and

and so is he that made it. And therefore wee ought to beware of Images aboue all thinges.

This is that I beleeue of the Catholike faith, and of the thinges that concerne the same, and is for the fourth point of my faith, Nowe resteth to speake of the fruites that proceed out of the same, and what I receiue by the same faith: which fruites are in number three, whereof the first is,

*The forgiuenesse of sinnes.*

## The Lxxxviii. Article.

I beleeue that al those that are come, and shall come of the race and lyne of Adam, generally are conceiued & borne in iniquitie and corruption, (except Iesus Christ only) and that they are all sinners, transgressers and breakers of the law and wil of the Lord, and according to their nature they are corrupt, the children of wrath, worthy of Gods iudgement, of condemnatiō & eternal death, all needing the grace and mercie of God and of Christes blood shedding. For God hath wrapped all vnder sinne, to the intent hee woulde haue mercie vpon all through Iesus Christ our Lorde.

The

## The Lxxxix. Article.

I beleeue that the knowledge of sinne proceedeth of the lawe, but the remission and forgiuenesse of sinne commeth of the Gospel, and is giuen vs by the onely grace and mercie of God in the blood of Iesus Christ, through the faith wee haue therein, whereby wee are counted righteous before God, not through our good woorkes or deseruings, neither by the merites of any other creature either in heauen or in earth. For I knowe not neither do I alow any other merites but ỳ merites of my good Lord, master and onely sauiour Iesus Christ, who hath merited and sufficiently satisfied for vs, & hath paide for his owne their dette in wiping out the hande writing and obligation which was against vs, and in taking the same from vs, hath fastened it vnto the Crosse.

## The xc. Article.

I beleeue that this iustifyng faith is a meere and singular gift of God, the which is commonly giuen by the hearing of Gods woorde, whereupon onely it is builte, and not vpon the doctrines and traditions of men. I call a iustifyng faith, a certaine assurance and earnest perswasion of the

the good will, loue, grace, bounteousnesse and mercy of God towarde vs, whereby we are assured & verily perswaded in our hearts of the mercy, fauour and good will of God the father, that he is on our side, and for vs, against all that are against vs, and that he wil be a mercifull father vnto vs, pardoning our sinnes, and will giue vs his grace, make vs his children by adoption, and admitte vs for heires vnto eternal life, and all this freely in his sonne, & by his only sonne Jesus Christ our Lorde, and not for our merites or good workes. This faith can doe all thinges, and to it nothing is impossible: the which faith is neuer perfect nor great ynough in vs, and therefore ought wee alwayes to praye with ỳ Apostles, saying, Lorde increase our faith, helpe our vnbeliefe: For that faith only doth comfort vs, maketh vs holy, maketh vs righteous and acceptable before the Lorde, it declareth vs to be the children of GOD and heires of eternall life: the which faith also is the mother, the spring and roote of all good workes, like as infidelitie is the fountaine and roote of all wickednes.

## The xci. Article.

I beleeue also that good workes are not super-

ſuperfluous, vayne and vnprofitable, but neceſſarie to ſaluation. I call good workes, not thoſe which are done after the fantaſie or commaundement of men, but onely thoſe that God by his woorde hath commaunded to bee done, the which ought to be done not to deſerue or merite any thing thereby at Gods hande, or by the ſame to eſcape eternall condemnation, but onely becauſe God hath commanded them, and that they might teſtifie the loue that we haue vnto our Lord, and our obedience to his holy woorde and commaundement, and to the intent that in vs and by vs hee might be glorified, and that our neighbours, aſwell the infidels & vnbeeleeuers, as the faithful, might therby be edified: and in like maner to ſhewe and to manifeſt the faith that we haue in God and in his woorde, as the good tree ſheweth it ſelfe and is knowne by his fruite, yea & to make ſure and certaine vnto vs our calling, election & predeſtination. To theſe endes ſerue all the good workes commaunded by God, and whoſoeuer doeth them to any other ende, doeth miſuſe them, ſinneth and doth iniurie to the blood of Chriſt, and diſhonoureth God and his word, for in ſo doing, he declareth Chriſt died in vayne.

The

## The xcii. Article.

I beleeue that there is none, either in this worlde or in the other worlde, eyther in heauen or in earth, which can forgiue mee and pardon my sinnes, but onely God, which hath giuen power and authoritie to the ministers of his worde, to declare to all faithfull beleeuers which are of a contrite heart and be truely penitent, that all their sinnes through the free mercy of God are forgiuen them through the blood of Jesus Christe, which was shedde for them: yea to declare vnto them that they are pardoned of their sinnes, and that the same is done by the ministery of ỹ worde of the holy Church, in the which this remission is exhibited and giuen, and not otherwise: But on our part is required perfecte repentance, the which hath two partes. The first is contrition, that is to say, the knowledging, hating, and abhorring of sinne: the which thing is administred by the Lawe, and bringeth vs to despaire, if with the contrarie we be not holpen with a lyuely fayth, and the mercie of GOD the Father throwe the blood of Jesus Christ, which proceedeth out of the Gospel. This fayth comforteth vs, maketh vs stedfast, and causeth vs to fynde

fauour before the iudgement seate of God.

The xciii. Article.

I beleeue that sinne dwelleth stil in man, yea in the very saintes and children of God after their newe birth through Baptisme and the holie Ghost, the which sinne neuertheless shall not be laied to their charge because of ỹ faith they haue in Iesus Christ: for as al the sinnes of the infidels and reprobate bee damnable and shall not bee pardoned, because of their infidelitie, euen so all the sinnes of the faithfull and chosen bee veniall sinnes and forgiueable because of their faith: And therefore I beleeue, that there is one onely sinne that is mortall and irremissible, which is vnbeliefe or infidelitie, that is to say, not to beleeue in the sonne of GOD. For where true faith in Christ is founde, there all sinnes are hid, couered and pardoned.

*I beleeue the resurrection of the flesh, which is the second fruite of my faith.*

The xciiii. Article.

I beleeue that there shall bee one resurrection, which shall bee generall to all the

worlde, aswell of the good as of the badde, which shall bee in the ende of the worlde by the power of Christ, and through the ministerie of the angels, the which with a great voice of a trumpette shal cal together all the worlde before the Lorde, and shall gather together the electe and chosen from the foure windes, euen from the highest of the heauens vnto the endes of the earth, and deuide the euill from the good, and the wicked shall they cast into the fierie fornace, where is weeping and gnashing of teeth: and then shall the righteous shine as the sunne in the kingdome of their father, and shall bee together, and bee companions with the Angels of God. This is the seconde resurrection, and blessed is hee that shall haue part or portion therein, for the same shall not be touched with the seconde death.

## The xcv. Article.

I beleeue ẏ this resurrectiõ shal be of ẏ flesh & not of the spirit, ẏ is to say, that ẏ spirit or soule of mã shal not rise, because it is immortal & dieth not. But ẏ body, which before, aswel by ẏ reasõ of nature, as also because of sinne was subiect vnto death and corruption,

to

to rotte, and to be brought to ashes, shall be rayled vp, and shalbe coupled with his owne proper soule and spirite, and shall bee set in a more perfect estate, then that wherein the first man was before hee sinned, and shall be clearely exempted from al maner of corruption of sinne, and so consequently from all maner of imperfections, and shall bee fashioned like vnto the glorious bodie of Christ.

## The xcvi. Article.

I beleeue that I shall rise, not in any other mans flesh and body, but in myne owne that I brought out of my mothers wombe, euen with the self same body and bones that I haue at this present, but the same altered and chaunged, made of mortall immortall, of corruptible incorruptible, of vile and contemptible, glorious: And therefore I doe waite for the comming of my sauiour Iesus Christ, the which through his power will change my vile body, which was but a castaway, to make it like vnto his owne glorious bodie, according to the power whereby he is able to subiect all things to him selfe.

*I beleeue*

*I beleeue eternall life, which is the third and last fruite of my faith.*

## The xcvii. Article.

I beleeue, that I shal rise (as I haue said) with all the faithful and elect, not to die any more, as did they that miraculously were rayſed vp from death, as well by Christ, the Prophets, the Apostles, and such other, but vnto a life that is immortall, euerlasting, & shall endure for euer, to raygne eternally with God both in body & soule. And thereof I am sure, and doubt nothing at all, knowing that whosoeuer doubteth of his saluation by Christ, the same shall not bee saued. Wherefore as I am sure and certaine, that Christ is dead, and risen againe for me, and therein do not doubt: euen so am I sure and certaine of my saluation wrought by him, and that without fayle I shall be saued, and by him shall enter into eternall life.

## The xcviii. Article.

I beleeue, that then I shal see him face to face, whome now I see as through the glasse of faith, and then shall knowe him perfitly, whome now I know but in part, who after that he hath destroyed and confounded al his aduersaries, and hath made them his foote-

stoole, shall make all thinges newe, for the glory of those that are his. Thē shal he be an whole God in all, and ouer al things. Then shal none teach his brother, saying, Knowe the Lord, for then all shall knowe him, from the greatest, vnto the least.

## The xcix. Article.

I beleeue also, that as the spirites of the infidels, wicked, and reprobate, after they are departed from their bodies, incontinently do goe to hell vnto euerlasting fire, their bodies neuertheless abiding in the earth, corrupting and rotting: euen so likewise the soules and spirites of the faithfull and chosen children of God, incontinently after they doe depart from their bodies, without any tarying, are on high in heauen, to be in glory with the Lord, and there do stil wayte with an earnest desire for the comming and whole redemption of their bodies, the which they haue left rotting and corrupting in the earth, the which thing they shall obtayne at the last daye, and not before. Wherefore I refuse the fonde opinion of the Sleepers, which affirme, that the spirits of the saintes are not yet in heauen, but do sleepe in a certaine place vnknowen to vs, vntill they shal receiue their bodies at the last day. At which

day,

day, the mysticall body of Christ wholly, perfectly, and fully must enter into eternall glory.

## The C. Article.

I beleeue for a conclusion, that as the Saintes and the blessed, when the iudgement is ended, shall goe with Christ triumphantly through the aire, in body and soule, to dwell euerlastingly in glory with him & his Angels: euen so the wretched, wicked, and miserable damned, shal go to hell in bodie and soule, with the deuil and his angels eternally, to dwel and to be tormented with him in the fire of hell, which neuer shall be quenched, whereas shall be continuall weeping, wayling, and gnashing of teeth, stung to the quicke with the worme, that neuer shall dye. From the which the Lorde God of his great mercie and grace vouchsafe to preserue and keepe vs.

Amen.

FINIS.

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